

m-79

THE
GROVND\$
of Diuinity.

Plainely discouering the
Misteries of Christian Religion,
propounded in Questions and An-
swers: Substantially prooued by
Scriptures; Expounded faythfully,
according to the writings of the
best Divines, and cui-
dently applyed by
profitable uses.

To the which is prefixed a very pro-
fitable Treatise, containing an
exhortation to the Study of
the Word,

Corrected and enlarged, by
ELNATHAN PARR, Mi-
nister of the Word.

The seauenth Edition.

LONDON,

Printed by JOHN NORTON
for SAMUEL MAN.

1633.

W.H. -
W.H.

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1. *Leucosia* *leucostoma* (Linné) *var.* *leucostoma*

Abigail Hill
3-August-1641.

TO THE
Right worshipfull
and religious Gentleman
Sir NATHANIEL BACON,
Grace and peace from
God the Father, and
from our Lord Ie-
sus Christ.

SIR,

Thereunto beseech you ac-
knowledge this
small Booke as
your owne: and
were it worthy
of your worthy
selfe, it would be bold to chal-
lenge you as the right owner.
The state of the ~~Husband~~ is
the ~~wife~~, passeth to the Hus-
band by the Law of wedlocke:
So the right of this unto your
worship, because formerly de-
dicated, to my honourable La-
dy, your peerlesse Associate.

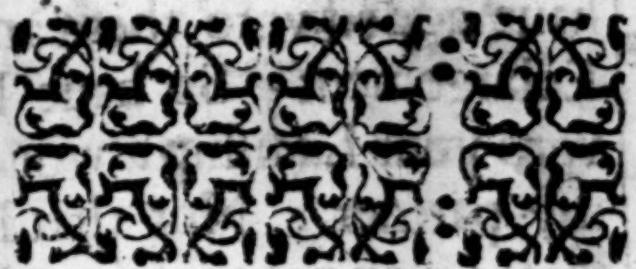
A 3 For

The Epistle, &c.

For this cause I presume you will vouchsafe the sooner to owne it, and the more fauorably to accept it: though it enrich not your cofers, yet it may your Conscience. Howsoever I am sure it must needs obtaine a greater degree of esteeme; comming forth under the coniunction and sweet aspect of two so propiscious and noble Stars, whatsoever it is, it is your Worships, and so is the Author,

A devoted seruant
to both your Worships,

ELNATHAN PARR.



TO THE
most vertucus and
worthy *Lady*, the
Lady Jane, Wife to
the fore-named Sir
NATHANIEL
BACON.

MADAME,



Doe heere
humbly re-
present vn-
to you this
7th. Im-
pression ;
which was yours by the
A5 for-

The Epistle

former Dedications. And I haue added vnto them an Enlargement ; So haue I vnto your Ladiship a worthy partner : Not that I thinke you not worthy of all, but because I thinke your Ladiship vnwilling to haue any thing without him. For of your owne worth (if I should make a due Report) they which know you not , would iudge me a flatterer , the worst of friends ; And if I should report lesse then your due ; they which know your Ladiship , and your bonnity towards me , would iudge me vngratefull , the worst of men . I will onely say this , which all that know you affirme , that, for a generall eminen-

cy

Dedicatory.

cy in all endowments both
of Nature and Grace, the
world can number but
few such. I humbly craue
your leuenth acceptance
of this, and of the Author,

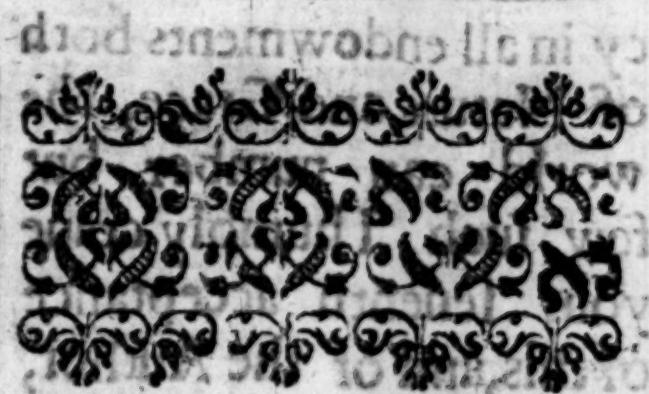
*Willis y. Wilson
his book Sept 27 1705*

Who earnestly prayeth, that as
both you are now vnited in a
holy and happy band of mu-
tuall loue, so you may for e-
uer be conioyned in the
participation of all
good, present, and
to come; and
who rest-
eth.

*A devoted seruante to both your
worships, in the Lord,*

ELNATHAN PARR.

To the Reader.



TO THE COVRTEOVS

READER.

min to thise vppishnes ylod
-s iof verryoy of ouerllans

Ourteous

READER;

Thou hast

heere the

fruite of my sicknesse,

wherby in the begin-

ning of this winter, I

was made vnseruice-

able for my publike

duety.



To the Reader.

duety. In this while, considering that time is precious , and the dayes euill, as the Apostle sayth , the Lord put into my heart, to redeeme the time : Whercupon (as God enabled me to hold vp my head) I looked ouer my ragged notes, and scattered papers. Part of which, after my rude manner polished, are heere offered vnto thee. I am not without hope, but that (by the good hand of God) as I had experiance

To the Reader.

ence of the profit of
these things being
deliuered by liuely
voyce : so also the
charitable reading of
them may much auail
thee. I know that e-
uery day there are ma-
ny new bookeſ ſet
forth, and of this kind
not a few : yet in this
method, with ſound
and briefe Propositi-
ons of the principall
poynts of Diuinity ;
evident and infallible
proofes; ſuccinct and
perſpicuous explicati-
ons; and plaine and
liuely

To the Reader.

liuely applications, I
haue not obserued a-
ny: So that this, and
also the great igno-
rance of the multitude
considered, I doubt not
but the indifferent will
free these my endea-
uors from the censure
of superfluous, and of
writing iliads (as they
say) after *Homer*; I
confesse ingeneously
that much of my expli-
cations is drawne
from the fountaynes
of other men, both for-
aigne Writers, and
many our owne wor-
thy

To the Reader.

thy Countrymen. So
that, as the little Bee,
greatly industrious,
flyes ouer many a gar-
den and flower, to ga-
ther a little honey : so
haue I out of many
mens gardens, selected
and gathered many
such choyce things,
which I iudged might
most make for thy be-
nefit. And this can be
no imputation to me,
in as much as the lear-
ned know, that (not to
speake of some of the
Pen-men of the Holy-
Ghost) both ancient
and

To the Reader

and later Writers, haue
to the greater benefit
of the Church, takcn
this course: and also
because I haue made
such things, which I
haue receiued from o-
thers, so to serue my
purpose, eyther by con-
traction, addition, ex-
position, or marshal-
ling into my order:
that I may in some sort
iustly challenge them
as mine owne.

The summe to this
my small Labours (to
the which is prefixed
an exhortation to the
study

To the Reader.

study of the Word) is
an exposition of the
description of G O D,
namely the *Grounds* of
*Divinity expounded and
applyed*, because it pro-
poundeth, proueth,
and as a key openeth,
and easily vunlocketh
the hidden Mistery
and Counsell of God,
concerning our salua-
tion by our Lord *Iesus
Christ*. The *Questions*
and *Answeres* are fami-
liar and friendly de-
pending. The *Explica-
tions* playne, and for the
most part concise,
poynt-

To the Reader.

poynting at some things in a word, as Parenthesis, which to the industrious Reader will be the more aduantage: and for the Vses (which being practised, are the prayse and life of knowledge) I haue not obserued euery thing, or so pressed any thing; but that I leaue much more to be obserued, by such which are accustomed to Meditation. In a word, that which I iudged most profitable, I haue performed for thee.

If

To the Reader.

If thou best learned,
as thou needest it not,
so I humbly intreate
thee to know that I
write it not for thee;
yet I barre thee not the
reading, but most wil-
lingly submit it to
thy censure. If thou
blamest the phrase and
stile, that it is not flu-
ent and round, but rag-
ged and harsh: Truly
neyther can I com-
mend it: happily, I haue
striuen to be playne, or
at least, hauing no skill
in finer Cookery, haue
drest it as I was able,
after

To the Reader.

after our homely and Country fashion for the stomackes of the vnlearned, who rellich and like better of that which is playne and easie, then eyther learned and deepe Treatises which they vnderstand not, or such cokely conceits where the cost is greater then the nourishment: some delight in toyes like little children: I should then thinke very ill of my selfe, when I should goe about to please their humours, fitter to
be

To the Reader.

be purged then nourished. Some (and worthily) in regard of their great acuity and iudgement, like nothing for themselves) but that which transeueth common capacities: I doe not thinke my selfe able to doe that which might giue them satisfaction.

And, in as much as there are three-fold more which haue but meane knowledge, then which abound: it shall content me, that euен

To the Reader.

even as Gold is common
in Rich mens pockets, but
Siluer is currant among
the common sort ; it shall
(I say) content me, if,
while those of deeper
iudgement be conuersant
in the Writings of the
learned ~~as~~, my labour
may be in the bands of
the meancer sort, for
whose sake specially
~~I haue~~ taken this
paynes : ~~as prohibitory~~

For thee therefore which art but
a beginner I haue
laboured. If I may
adde

To the Reader.

adde to thy know-
ledge and affection,
and be a helper of thy
fayth and ioy, giue
thou God the glory:
I haue then attayned
the end of my la-
bours. Read once
and reade againe ;
it may be the second
reading will be more
sauory then the first,
If thou profest here-
in, according as I haue
prayd for thee, I know
thou shalt never repent
thee. And thus desiring
the belp of thy prayers,
I commend thes to God,
and

To the Reader.

and to the word of his
Grace, wishing thy far-
ther up-building in all
saving knowledge, god-
liness, and established
comfort of conscience,
through Jesus Christ.

Thine in Christ,

E. P.

log, a mātāpākā grāma
nādīpālā kāra, a silām
sācīcācīcī, a sācīcācīcī
sācīcācīcī, a sācīcācīcī

[Tutti i prodotti](#)

卷之三



A
S H O R T
and plaine Exhortation to the study
of the Word, with se-
verall directions for the
hearing and reading of
*the same: very neces-
sary for these
times.*

AS the Sunne is to
the world, so is the
Word of God to
his Church and People, the
light of their liues, the life of
their soules: But as the Sun
in regard of the comonnesse,
is not duely considered; so

B the

the commonnesse and plenty
of the Word (a benefit vn-
speakable) breeds the con-
tempt of it. Euen as the
Manna at the first admired,
was afterwards loathed: so
doth our corruption vse the
Word. When the Lord
strooke *Egypt* with darke-
nessse, then they vnderstood
the benefit of the light; so
if the Lord should deale
with vs, sending such a fa-
mine of the Word, as the
Prophet *Amos* speaketh of,
wee would then acknow-
ledge the plenty of the Gos-
pell to be a happy blessing:
for wee are brought to the
acknowledging of good
things rather by the wanting,
then the having of them. So
the sicke man learneth great-
ly to account of that health,
for the which before his sick-
nesse he was seldomethank-
full; but this is of corrupti-
on:

on: and grace must teach vs
neuerthelesse to esteeme of
the Word for the plenty of
it, and our liberty in profes-
sing it; but so much the more
to loue it, and for it to praise
our mercifull God in Iesus
Christ.

This also we must know,
that the more plentifully the
Lord giueth the meanes, the
more fearefull is our blind-
nesse, and the heerer we are
to iudgement, if we make not
good vse of it. When *John
Baptist* preached Repen-
tance, and the Kingdome of
God, hee sayth, *Now is the
Axe laid, &c.* As if he should
haue sayd: Howsoever God
hath hitherto spared, yet
when the Sonne from his Fa-
thers bosome shall teach, he
that heareth not now, shall
be hewne downe, and cast
into the fire. How culpable
this way our English Nati-

Math. 3.10

An Exhortation to the

on is, is too too manifest, and what we haue cause to expect, for it I tremble to write.

Wherefore as in the morning when the Sunne riseth in his strength, we open our doores and windowes to partake of his comfortable brightness: so, in as much as the Lord causeth the beames of his glorious Gospell to shine clearely among vs, it is our parts to open our eyes, and to endeavour to be illustrated by the same. Is it not the Commandement, binding all, to vse all industry in the searching and study thereof?

John 5.39.
Col. 3.16.

That all are bound, may appeare by these reasons: First, if any might bee dispensed with, for not studying in the Word; eyther in regard of the worthinesse of their person, or for the multitude of their busynesse, then Kings: but not Kings; and David is

Deu. 17.17,
19.

a n

an example; therefore none. Deut. 6.7.

Secondly, all parents and children are bound to the knowledge of the Word: but all degrees, orders, and conditions of men, are in these contained: therefore all.

Thirdly, the reason of the Commandement stieweth it: *In them you hope to haue eternall life.* But all hope for, and would haue eternall life. Ergo.

Fourthly, the Scriptures set downe the duties of all men in their severall calling: but these duties we cannot performe, vnlesse we know them; and know them wee cannot withoutit the Word, Ergo. Fifthly, the Apostle Peter writeth thus: *Beready alwaies to give answere to every man that asketh you a reason of the hope that is in you.* But render a reason, and readily we can not, without the Word: therefore all, whether teachers or

John 5.9.

2 Pet. 3.15.

learners; able, or not able to
reade, are bound to the stu-
dy of the Word. Away then
with the Eigge-leaves of the
multitude, who thinke them-
selues hereof discharged, ey-
ther for their worldly busi-
nesse, or because they are not
booke-learned, or for some
such foolish excuse. This also
reproueth the Papists, who
barre the common people the
reading of the Scriptures,
fearing lest that thereby they
should proue Heretikes: But
this is a foolish feare; for the
Scripture teacheth the con-
trary; affirming, that the
Law maketh not wise men
simple, but simplemen wise;
not putting out the eyes of
them that see, but giuing
light to the eyes. And indeed
their reason is 'without rea-
son: for the Word is a rule;
but the ruler maketh not the
worke wrong, but is a meanes

to right the same. The Word
is a light: but the light cau-
seth not darknesse , but the
absence of the light : So the
Word causeth not heresies,
but the absence of the Word:
yea , and if they will confi-
der,they shall finde, that not
the simple common people,
but the learnedst Clearkes,
priding themselves in their
wit, haue beene the broachers
of heresies.

As all are bound so to vse
all industry and diligence to
know the Word : which is
expressed in those significant
termes and phrases : *Search*
the Scriptures : and , *Let the*
word of Christ dwell in you plen-
teously : *Search*, that is, not
slightly and ouerly, as many
doe , not regarding whether
they finde or no;but narrow-
ly, and painefully, as *Salomon*
expoundeth, by *calling*, *crying*
and *seeking*, as for siluer ; and

B 4. searching

Pro.2.3.4.

searching, as for treasures; Then shall wee vnderstand the feare of the Lord, and find the knowledge of God. *Let the Word of Christ dwell in you:* that is, euен as they that dwell with vs vnder the same roofe, are well knowne vnto vs, and we familiarly conuerse with them: So ought the Word to bee, not as a stranger: but as a welcome, and well knownne guest: *Let it dwell plenteously, richly:* that is, euен as euery corner of a rich mans house is fraughted with stuffe, so ought we to be full filled with Diuine knowledge. This condemmeth those blind ones, who liue like bruit beasts that haue no vnderstanding: whose bruitish ignorance cannot be but exceeding fearefull: For euен as a house without walles and windowes, and other necessary furniture, is accounted

accounted forlorne; so that is
a very forlorne and naked
conscience, which is destitute
of the knowledge of the
Word. And as it is an easie
matter to leade the blind out
of the way, so the ignorant
are easily led & taken in the
snakes of the Druell. And this
reproueth the negligencie of
such, who are not carefull to
apply themselues with all di-
ligence to the study of the
Word: our negligencie herein
being the cauie of the bar-
rennesse of knowledge in
these plentifull times. If men
would bestow that time in the
study of the word, which they
for the most part bestow, some
in hunting and hawking: some
in dicing and carding: some
in drinking, swilling, and fol-
lowing bad company: some
in sloth and idlenesse: thus
wisely redeeming the time:
then certainly knowledge

B 3 would

would abound among vs, as
the waters that couer the Sea.
Even as in matters of the
Word, though a man haue ne-
uer so good a trade; yet with-
out labour and diligence he
can doe no good in it: and as
the diligent shall bear rule,
and stand before Kings: so
knowledge shall increase to
the diligent, when the negli-
gent shal be vnder darknesse.

Pro. 12.24.
Pro. 22.29.

There are two principall
causes among many, which
cught to prouoke oþr dilig-
ence herein. The Difficulty,
and the Vtility of the Scrip-
tures: The Scriptures are
difficult and hard, but first,
not to all; but to them which
perish; and to them which
are naturall, and haue not the
spirit: but to them which haue
receiued the enlightening
spirit, it is otherwise; God who
comanded the light to shine
out of darknesse, shining
into

Cor. 4.3.
Cor. 2.4.

into their hearts, and giuing them the light of the knowledge of God, in the face of Iesus Christ. Secondly, they are difficult, but not alwayes, the Lord more and more scattering the darknesse of the minds of his elect Children, by his holy Spirit. Thirdly, they are difficult, but not all, for in the foundation of the Doctrine of saluation, and of faith and manners, they are easie and plaine: but some places indeed are wonderfully hard; There is milk for babes, that is, easie: and meate for strong men, that is, hardnesse. The Ancients, of this haue excellently spoken: One saith, The Scriptures are like a mighty riuier, in the which a Lambe may walke safely, and yet an Elephant bee drowned. And another: The writers of holy Scripture are in some things like Angels, descending

Cor. 4.6.

descending to the capacity
of the simplest ; and in some
things as Angels, transcen-
ding the capacity of the lear-
nedst. And againe , in the
holy Scriptures some things
are open , and some things
obscure : those are for our
nourishment , these for our
exercise : by those our hun-
ger is staid , in these our loa-
things. And indeede , this
variety addeth to the ex-
cellency of the Scriptures, as
in the globe of the Earth, some
Land and some Sea , makes
both the more esteemed, and
in the Land some Hills, and
some vallies make both the
more delightsome ; and as
the Summer is so much the
more welcome , after a hard
and stormy Winter: euен so
this mixture in the Word ,
maketh both the more plea-
sing , and continueth the
edge of our desire to study ;
which

which if it were all alike ,
would soone be dulled .

These reasons may be rendered , why the Lord would haue somethings in his Word to be thus folded vp in the Clouds of obscurity ; making (as it were) darkenesse their pauillion : First , that we might know and acknowledge the vnderstanding of the Word to bee the gift of God . Secondly , to tame the pride and arrogancy of our nature , which would soone appeare , if all things were obuious and easie at the first sight . Thirdly , that we should not vilipend and make light reckoning of the Word : for this is our corruption : proffered kindnes or grace , is not esteemed . Fourthly , that impure dogges and swine may bee kept from holy things . Fiftly , that we should make high account of the ministry

ministry of the Word , ordained for the opening and interpreting of the same. Sixtly , to stirre vs vp to Prayer , and to continuall diligence and paines in the hearing and rading of it : As matters of great difficulty are not compassed (we see) with ordinary paines.

Many by reason of the difficulty of the diuine Oracles, doe quite give ouer the study of them ; like vnto the sluggard, or idle person, who saith , *A Lyon is in the way.* But as generous and noble Spirits are not daunted nor dismayed by the dangers of great Enterprizes , but rather so much the more enflamed with courage to set vpon them : Euen so the difficulty of holy Scriptures should not abate our paines ; but in reason so much the more whet on our diligence : without

Prou. 26.13

1. Sam. 2.1.
9.

2. Tim. 3.16

out the which , not only no excellent , but no ordinary comfortable measure of knowledge can be atchieued.

Is the VVord difficulty ? Then it requireth of thee so much the more industry in reading, hearing, conference, meditation, prayer ; In which things if we did exercise our selues in a conscientiable manner , wee should soone become men of ripe age in these hidden mysteries.

The second reason to excite our paines , is the vtility and profit that comes by the VVord . As *Danid* said of *Goliath* his sword , *There is none to that* : So I may say of this reason , *There is none to this*. For amongst men, whose heart is so hard, but profit and gaine will periwade him ? But the Scriptures are profitable : *By them wee beleue* : *By them we are converted*,

Ioh 17.10.
Rom.10.14.
Psal.19.7.
2 Tim.3.15.

1 Pet.1.23.
Sam.1.18.

Acts 10.44.

Jam.1.21-
Luke 11.18

Ioh. 6. 68

Acts 13. 16

Psal. 119.

105.

Pro. 6. 23.

Deut. 32. 2.

Esay 1. 15,

10. 15.

Eph. 6. 17.

1 Pet. 2. 2.

Cant. 2. 5.

Mat. 5. 13.

Psal. 19. 10.

Psal. 12. 7.

Psal. 119. 72.

uerted, and made wise : By them we are regenerated. By the preaching of them we receive the holy Ghost. By them we are saved : therefore called The words of eternall life, and of salvation. The Word is compared to Light, to enlighten vs. To Raine, Snow, and Dew, to make vs fruitfull in good workes. To a Sword, to defend vs. It is a Key, to direct vs to Christ, the treasury of all happiness. It is as Sincere Milke, to fesde vs, and make vs grow : As Flagons of Wine, and Apples of Paradise, to comfort vs : As Salt to season, purge, cleanse and preserue vs. Preferred before Honey, for sweetnesse, before tryed Silver and Gold, for price, and inestimable value. What shall I say ? the praise and excellency of the Scriptures, exceedeth all the praise and commendation that

that can be giuen vnto them. If I had the tongue of Angels, I could not expresse it , but must be compelled to say as the Apostle in another place, *O the deepnesse of the riches of the wisedome of God, and of his Word ! Is any thing then so profitable as this ? O what a base, slauish , and foolish nature haue wee , which runne and hunt after the feathers of the world , neglecting the true and certaine treasures of the VVord ! You haue a sure Word of the Prophets , to the which you doe well , if you take heede , &c. Yea , if wee study in the VVord , we haue the Angels as fellow Students, searching, enquiring, and desiring to behold the things that are reuealed to vs by preaching of the Gospell.*

But some, perchance, will thus obiect : The VVord of God

God is to be studyed, wee
confesse: but how shall we
know that those Scriptures
are the Word of God?

I Pet. 1.10.
11, 12.
Eph. 3.10.

That the Scriptures con-
tayned in the Old and New
Testament, are the Word of
the living God, may ap-
peare,

eyther by } Testimonies,
} or
other Reasons.

The testimo- } Divine,
nies are ey- } or
ther } Humane.

1 Cor. 2.13.
2 Tim. 3.19
2 Pet. 1.21.

The testimo- } God speaking
nies divine, } in the Word:
confirming } or of
this truth, are } the holy Ghost
eyther of } speaking in the
conscience.

Luke 1.70

God so witnesseth in his
Word: and what more or-
dinary in the Prophets, then,
Thus sayth the Lord? as Za-
chary also, *He spake by the*
mouth

month of his holy Prophets, which haue beeene since the world began.

The Holy Ghost beareth this witnesse vnto the consciences of the elect: and this testimony is [that inward force and efficacy of the holy Spirit, by the which we feele our hearts moued, bowed, and perswaded] to beleue the Word. *He that beleeveth, hath the witnessse in himselfe.* This testimony (next to the voyce of God speaking in the Scriptures, who indeede is onely a sufficient witnessse to himselfe) is to be preferred before all other testimonies and arguments whatsoeuer. But this must be remembred, that this witnessse of the Spirit in the heart, is not to be pretended to confirme doctrines to others, and to confute aduersaries: but onely, that every one for himselfe by this witnessse

*1 Cor. 2. 10
11, 12.
John 2. 20,
27.
1 Ioh. 5. 10.*

nesse might be certaine in his very conscience, that the holy Scriptures are of G O D. In this the conscience resteth, and is satisfied: it ariseth, and is wrought in our hearts, by the Word read, heard, meditated vpon, and translated to the vse of fayth and life.

John 7.17.

As, If any man will do his will, (sayth Christ) he shall know of the doctrine, whether it be of God, or whether I speake of myself.

The humane Church, testimonies { or of are eyther { the enemies of of the { the Church.

The perpetuall consent of the Church, and of all the people of God, in receiuing, embracing, and conseruing the Word of God, so many ages, notwithstanding their diuerfity and disparity of minds and iudgements, argueth no lesse then a diuine autho-

authority in the Word.

The enemies
are eyther } Jewes,
 } or
 } Heathen.

The Jewes acknowledge
the bookeſ of Moses , and
the Prophets,to be giuen by
diuine inspiration. And a-
mong the Heathen , when
Ptolomy the King of Ægypt
demanded,why Heathen Au-
thors in their writings, make
no mention of the Bookes of
Scripture : one made answer,
Because they were diuine :
and that God the Author of
them , was revenged of all
thoſe that presumed to touch
them;as Josephus and Eusebi-
us report.

The other reasons may be
drawne , firſt, from the anti-
quity of them , being of all
writings the moſt ancient :
Moses the firſt Pen-man of
holy

holy VVrit, being farre elder
then all other writings now
extant in the world: a thing
well knowne to the learned.
Secondly, from the certaine
euent and accomplishing of
the diuers prophecies, which
neyther by naturall causes,
nor by the wit of man could
euer haue beene foretold.
Thirdly, from the miracles
which Satan never could
bring to passe. Fourthly,
from the matter of them
containing the whole, pure,
and perfect Law of God; and
describing such a meanes of
saluation, which both a-
greeith to the glory and per-
fect justice of G O D, and
satisfieth the conscience.
Fifly, from the Maiesty of
them, which shineth euен
through the humility and
simplicity of the phrase. Sixti-
ly, from the invincible fir-
mity and continuance of
them,

them , notwithstanding the rage of so many persecutors, labouring to abolish their very memory. Secondly , from the beautifull harmony, and admirable consent of all the parts of the Doctrine contained therein. Eighthly, from the force of them in the minds of men , effecting , mouing , conuerting and transforming vs into new men , and kindling a lively consolation in our minds in the day of tryall , as appeared in the Martyrs. Ninthly , from the irreconciliable hatred of Satan and his complices, tyrants, persecutors , and all prophane men, against the Scriptures, more then any other books. Tenthly, from the vengeance of GOD upon the contemners , blasphemers and enemies of the VVord. It were almost infinit to reckon
all

all that might be sayd here in : all which are good, ioyntly and severally considered to confirme vnto vs the authority of the Scriptures , and to conuince the consciences of all them, which in the vanity and wickednesse of their hearts, shall any way call them into question.

VVherefore it appeareth (and nothing can be sayd to the contrary) that all are bound with all diligence to study in the Word of God.

Two principall parts of our study in the VVord, are the reading, and the hearing of it. All then must giue all diligence to heare and reade the Scriptures.

And because things good in themselues, through bad and negligent vsage, become oft-times vnprofitable and hurt-

hurtfull vnto vs, therefore
the Apostle *Paul* prayeth
and exhorteth, that the
*Word dwell in vs in all wise-
dome.*

Colo.1.11.
Colo.3.19

That we ought wisely to
heare the Word preached, ap-
peareth by our Sauiour him-
selfe in his motions to his A-
postles and Disciples, *Heare
and understand. Take heede
what you heare. Take heed how
you heare.*

Mat.15.10
Mark.15.10
Luke 8. .8.

Vnto this wise hearing,
three things are necessary:
First, something is to be done
before we heare. Secondly,
something in the hearing.
Thirdly, something when we
haue heard.

27.12.100

14.12.100

That which is to be done
before we heare, is called
Preparation: which consi-
steth in the auoyding of some
things, and in the doing of
other some.

Those things which are to

C be

be auoyded, may be reduced to these fife heads: The first is *Intemperance* in ryotous eating and drinking, and pampering the body: whereby we are made vnfit for the exercises of the Word: the body being then more apt to sleepe then to heare. Full bellies (for the most part) haue empty soules: and therefore our Sauicur C H R I S T monished his Apostles to beware of *surfeting and drunkenesse* which oppresse the heart.

Luk. 21. 53.

The second is *Distracting cares of the world*: these must be banished out of our minds, when we come to heare the Word.

Gen. 22. 34.

As Abraham, when he went to sacrifice his sonne Iacob upon the Mount, left his Asse and seruants at the foote of the hill; euен so, when we come to the holy hill of God with

With the congregation, we
must part off; and abandon
all our own thoughts, words,
and servile labours. For as
thornes choke the Come,
so will these the VVord,
as our Saviour himselfe tea-
cheth vñ V. vñ so to good ends.

Luke 8.14.

The third is *Prejudice* a-
gainst the person of the
Teacher: for when the per-
son is once distasted, we re-
dish not his doctrine, though
never so good. So *ethab*
could not abide *Micah*;

and therefore would not en-
dure his teaching and admo-
nitions. *bñol as bñs gnol as*

The fourth is *Pride*, for
some measure of knowledge
received. As many will say,
they know as much as the
Preacher can tell them. It
may be they do; but do they
practise it? Such must know,
first, that preaching is not on-
ly to teach men that which

they know not, but also to
stirre them vp to practise that
which they know not so
much ordained to informe
the iudgement, as to reforme
the affection. Secondly, they
must remember that part of
the song of the Virgin: *He*
filleth the hungry with good
things, but the rich he sendeth
empty away.

The fiftis *Carnall security*
When we come to the hearing
of the Word with a re
solution that speake the Lord
what he will; and cry the ser
uants of God against our sins
as long and as loud as they
will, yet we will doe as we
list. For many by this meane
come into the congregatiōn
as the vncleane beasts into
the Arke; if they come in vnc
leane, and goe out vncleane
Well this of all other is most
fearefull, and the high way
to a reprobate mind.

Rom. i. 28.
2. Thes. 2.
10, 11.

Thes.

These especially, and so all other sinnes must be carefully auoyded, and vnfainely repented of: *For wisedome entreteth not into a defiled soule:*
And as the eye, if it be euill affected, cannot discerne the obiect: so the mind infected, and the conscience polluted with these and the like sinnes, cannot possibly understand the things of God: Satan by these meanes stealing out of our hearts the precious seede of the good Word of God.

Wisd. I. 4.

Those things, which are to be performed before the hearing of the Word, are especially two. The first is prayer. If we must pray before the receiuing of our bodily meat, much more before this heavenly foode of our soules. And in our prayers we must commend our Treachers and our felues vnto the Lord.

For our Teachers we are to
pray for three things:
First, that their lippes may
preserue knowledge.

Secondly, that they may
bee faythfull in deliuering
the whole counsell of God
vnto vs.

And thirdly, that they
may powerfully and wise-
ly speake to our consciences.

For our selues also we are
to pray for three things:
First, for the pardon of our
sins.

Secondly, that our minds
may bee opened to vnder-
stand.

Thirdly, that our hearts and
affections may bee sanctified
to obey the holy Word. For
oftentimes we doe not that
we know to bee best; but
that vnto which our affec-
tions carry vs. An honest and a
good heart is a notable signe
of Gods Spirit.

The

The second thing to be done,
is timely and seasonable re-
sorting, with the rest of Gods
people, to the House of God.
Negligent comming, that
is, when we come one strag-
ling after another: howso-
ever it be ordinary almost in
all places; yet it argueth a
grosse carelessness and neg-
lect, if not contempt of the
worship of God: If our loue
vnto the Word should be
measured hereby; it would
soone appeare to bee a great
deale lesse then our loue to
Faires, Markets, Feasts, and
merry meetings, as they call
them, vnto the which we will
be sure to come with the first.
O that we had but halfe the
care to come to the market
and food of our soules, which
is the mystery of the Word!
Why should we not be like
to *Peter* and *John* in striuing
to out-runne one another, *John* 20.

to the House of God, as they
to the Sepulchre of Christ?

Nehem. 8.1.

Acts 10.33.

Luke 5.1.

Eccl. 4. 17.
Luke 4. 28.

In the time of *Nehemias* the people gathered all together, and called for the reading of the Law: And *Cornelius* and his household were all ready wayting for *Peter*, to heare the VVord. And the people pressed vnto Christ to heare him. The forwardnesse of these for our imitation.

In hearing, three things are requisite: first, Attention; second, Intention; third, Retention. The first ordereth the body, the second, the vnderstanding, the third, the memory. Attention is, when the whole body, but especially the eare and the eye are reuerently composed to heare the Word. Of the eare we read, *Be more neere to heare.* Of the eye, *The eyes of all that were in the Synagogue,*
were

were fastened on him , that is, on Christ, when he began to teach them. Of the reverent carriage of the whole body , Constantine the Great may be an example ; who as Eusebius reports, though he were the most noble Emperour that yet the world hath seene , for the most part would stand at the preaching of the Word, and not sit downe, though admonished of his Nobles. *Mary* also is in example heereof. Wherefore to sleepe, to talke , to reade, to gaze vp and downe in every corner, which is the marke of a foole ; as *Salomon* teacheth , are specially to be auoyded. So also departing out of the Congregation, without iust and reasonable cause : as the people stayed for *Zachary*, though in regard of the vision he held them very long : Euen so

Luke 10.39.

Luke 1.21.

Math. 8. 20.

Psal. 42. 2.

Gen. 28. 17.

should we stay with reverence, till the Congregation be dismissed with the blessing of G O D. More reverence then, must be of a great many practised in hearing. If *Paul* will haue women reverently to behau themselues in the congregation, because of the Angels: much more ought all, both men and women, behau themselues reverently, because of the presence of God, who is the Lord both of men and Angels : of the which his presence we haue his promise : and therefore *David* called the meetings of Saints in his time, The presence of God. As therefore *Isaacob* was stricken with great reverence for the vision which he had at *Bethel*, and said, How fearfull is this place ? this is none other but the Ho se of God, this is the gate of Hea-
uen:

uen : so should we esteeme
of the assemblies of the chil-
dren of G O D worshipping
in feare, as *David* ; remem-
bring we are present before
God himselfe, as *Cornelius*.

Psal. I. 17.

The second is Inteution :
and this is of the minde ;
when we di igently marke
thosethings which are taught.
For if our thoughts wander,
and be not bent on the things
spoken , we heare without
profit. Euen as we see by
experience , that in a deepe
meditation, though our eyes
be fixed vpon some certaine
objiect, yet we smally regard
it: so, if the minde be not pre-
sent aswell as the body, all is
to no purpose : For this is to
be like the *Iewes*, who ho-
noured God with their lips,
but their hearts were farre
from him. Wherfore heere is
required , that we suffer not
our hearts to wander, but that

we

Psa. 45.10.

Pro. 2.2.

Luke 2.52.

we call home all the powers
of body and soule to this
holy businesse ; not onely
marking some words , and
sentences , but the Booke ,
the Text , the Parts , the
Doctrines , the Proofes , and
the vse . This is Intention ,
and this is commanded to
the Church : *Heare , O daughter , and consider , incline , &c.* And cause thine eare
to hearken , and incline thine
heart to wisedome and under-
standing . The third is Reten-
tion , and this is of the
memory ; when we lay vp
the VVord of G O D in the
heart , as the Virgin *Mary* ,
the sayings concerning Christ :
Not so to lay it vp , as the
euill seruant the talent , neuer
to vse it : but as *Ioseph* in
the yeeres of plenty , layd
vp corne for relieve against
the yeeres of famine ; so
should wee store vp the
Word ,

Word, that we may haue
it ready for our vse vpon all
occasions offered. And this
is noted to be the property
of good ground; *to keepe the*
Word. But many are like to
Sines, or broken vessels, in-
to which whatsoeuer is
powred, is lost. That body
thriueth not, where the sto-
macke wanteth a retentive
faculty to keepe the meate
till it bedigested: Euen so,
all the hearing in the world
profiteth not, if we be not
carefull to remember it.
Wherefore, as a man hauing
receiued a precious iewell,
casteth it not at his heeles,
but layeth it vp charily vnder
locke and key; so should
we lay vp the VVord which
wee haue receiued. The
VVord is a well of life; but
(as *Jacobs* well) it is very
deepe; Preaching is the
drawing of this water; our
hearing,

Luke. 8.15.
Joh. 14.14.

hearing, the fetching of it: But
as we goe not to the riuier for
water, to spill it by the way; so
if we spill and lose the Word
we haue receiued, what profit
shall we haue ? And because
we are nimble to apprehend,
and strong to retayne euill
things; but slow, and weake
to good things: we must ear-
nestly pray and entreat the
Lord, to sanctifie , and to
strengthen our memories, that
that which we haue once
heard, we may often remem-
ber, to the benefit of our
soules, *Amen.*

That which is to be done
after we haue heard, is *Medi-
tation*, the very life of our
Hearing and Reading, and it
is a reuoluing in our minds,
and a repeating againe those
things which we heare and
read ; without the which, I
dare be bold to say, that never
any did, or shall profit in the
Study

Study of the Word. This meditation is either with God or man: Meditation with God, is cyther when we give thanks, or pray , concerning things heard or read. - When thou hast heard, praise God for it, and pray that by the finger of his Spirit it may be written in thy heart: and that thou maist finde in thy selfe , the lively forme of the doctrines deliuered : It is a good degree of profiting by the Word, when we can conclude the things we heare and reade in the forme of a prayer.

Meditation with man, is, cyther with our selues , or others.

VVith our selues, when we make tryall what we can rememb're of that we heare and reade:and here we must not stay, but proceede to the heart and conscience , and examine them vpon euery poynt

poynt we haue heard: As i
thou haft heard that which
before thou knewest not.
blesse God , and labour to
bee more confirmed in the
truth. If anything hath beeene
reproued , then eyther thou
art guilty or not guilty : I
guilty , blesse G O D tha
thou art admonished of thy
fault, and from hence mak
thee rise to repentance : I
thou beeest not gilty , prai
G O D for preseruing thee
from such sinnes, so condem
ned in his VVord : If thou
haft heard a vertue, or good
duety commended , then
eyther thou hast not practi
sed it, or thou hast : If not
begin here in the name o
God : if thou hast , pray to
God for such grace, and let
such exhortations encourage
thee to proceede in well
doing.

Meditations with others,

is,

is , when eyther with our family , or with any other of the godly brethren , we dee reuerently and discreete- ly conferre of the things de- littered . The benefit hereof must needs be great ; for as two eyes see more then one : so when we meete to con- ferre of that which we haue heard , that which one for- getteth , another may re- member ; and that which is not well vnderstood by one , is , it may be , better mar- ked by another . The two discip'les thus conferring , d their vnderstanding o- ned : And the men of Berea eir fayth confirmed : And this is wisely to heare : The ord blesse all his people with this grace for Christ's sake , Amen .

Luke 42.13.

Acts 17.11
12.

Thus much concerning isedome in hearing the Vord:now followeth to be declared,

declared, how wee shoulde
reade the holy Scripture
wisely.

*That we are wisely to reade
teacheth our Sauiour, Let
him that readeth, consider
and we finde by other expe
rience, that our affaires un
dertaken rashly and without
due consideration, succeed
not.*

*That we may reade wisely
three things are necessary : 1.
Reuerence. 2.Order. 3.Judg
ment.*

*First, Reuerence is required
in our reading of the holie
Scriptures, both in regard
to the Maiesty of the Author
of them, which is the liuing
God, and also in regard
to the worthynesse, and waigh
tinesse of the contents, and
matter of them : which is the
hidden and great mystery
of godlynesse, concerning Iesu
Christ, and eternall life ; the
summe*

Mat. 24.15.

summe of the Word of the Lord, is, *The Word, the Lord:* In these two respects, besides many other, the Scriptures are farre more excellent then all other writings whatsoeuer.

Therefore when thou takest out thy Bible, remember the Lord whose Word it is ; and sanctifie thy exercise therein, with a godly and devout prayer, for leaue, and for an understanding heart : yea, as Moses at the setting forward of the Arke, and at the restoling of it devoutly prayed : so whensoever thou readest, begin and end, open and shut thy Booke with prayer: For as they which come to the Lords table, and eat and drinke unorthily, and irreverently, thate and drinke their owne judgement, not considering the words Body : So they which come irreverently to the reading

Num. 10. 35
; 6.

Cor. 11.
9.

*Exod. 3.5.**I Pet. 2.11.*

reading of the Scriptures , as
to the reading of any pro-
phane or common booke,
read to their owne iudge-
ment, for not considering the
Lords Booke. As we read
that the Lord commanded
Moses to put off his shooes,
when he drew neere the bur-
ning bush; *because the ground*
whereon bee stood, *was holy*
ground: So when wee draw
neere to the Lord, in offring
to reade his VVord; he com-
mandeth vs to put on holy
and reuerent affections, be-
cause the Booke we reade, is
a holy Booke. For which way
soeuer we turne or cast our
eyes ; in euery leafe and page
therof, the holy and reuerent
Name of God is ingrauen.
As *Peter* therefore writeth of
speaking , *If any manspeake,*
let him talke as the Word of
God, so may I say, If any read,
let him read as the VVord of
God.

God: For as many thousands of the *Bethshemites* were sore punished for their irreuerent gazing vpon the Arke: as we read also of *Vzzah*: So verily, the iust Lord striketh many Readers with blindness and hardness of heart, for irreuerent vsage of holy Scriptures. When thou readest therefore, be reuerent, and pray. Pray; for this is the way to obtaine wisedome: and to obtaine the Spirit: which Spirit leadeth vnto the knowledge and practice of all truth, and which reuealeth vnto vs the hidden things of God. Use reverence also: for the feare of God is the beginning of wisedome: And the secret of the Lord is reuealed vnto them which feare him; and his covenant, to giue them understanding: The Lord put in our hearts his feare for Christs sake. Amen.

The

1 Sam. 6.15

1 Chr. 13.
19.

James 1.5.
Luke 11.13
John 18.13.
1 Cor. 2.10

Prov. 1.7.
Psal. 25.14.

The second thing required
in the reading of the VVord
is Order , and Method
which is a great furthe-
rance of knowledge , and a
singular helpe of memory . An
army disranked and out of
battell aray, never getteth the
victory : so neither doth disor-
derly and confusedly rea-
ding get any great measure of
gounded knowledge .

Luke 1.3.

As Saint Luke wrote the
Gospell in an orderly manner
from poynt to poynt : so we
are to reade the VVord in an
orderly manner , going for-
ward from poynt to poynt .
Memorable is the example of
one Alphonsus a King of
Spaine : who, notwithstanding
the affaires of his Kingdome,
read ouer the Bible foureteen
times in order , with cer-
taine Commentaries vpon
the same . As his diligence is
here very commendable , and
for

for our imitation ; so also
this, He read in order. If
therefore I were worthy to
giue directions this way , I
would thus aduise: First, what
ooke souer wee take to
reade, to begin at the begin-
ning, and so continue reading
till we come to the end of it.
And thus shall we carry the
summe and drift of the Histo-
ry and argument before vs :
of which in a great part, they
which reade now a Chapter
in one booke, now a leafe in
another, must needs be igno-
rant. Such simple Readers I
may liken to those simple
women , which are alwaies
reading, but are neuerable to
come to any sound know-
ledge of the truth. For as he
that goeth but an easie pace
in the right way , speedeth
his iourney fatter then hee
which maketh more haste
in a wrong way : Euen
so

2 Tim. 3. 7.

so a little read in good order aduantageth the knowledge more then greater paines , if it be confused.

Secondly , I would aduise that in our reading we begin first with the easiest and plainest Booke s, as the Historie of Christ, set downe by the Euangelists, and the booke of *Genesis* : Then to reade the Epistles, first, the shortest, as the Epistles to the *Philippians*, *Colossians*, the first and second to the *Thessalonians*, then the Epistles to the *Galatians*, and to the *Romans* which last Epistle is called of some, The Key of the Bible. And when we haue tryed ourselves in these, then to begin the Bible, and to read it through : For eu en as in Trade there are some things more easie, to the which the apprentice is applyed ; and afterwards, as he groweth in capacity,

capacity, he is taught the harder and more secret things of his mystery : so in the Scriptures , there are some things easie and familiar for learners, and beginners , as milke for babes : and there are other things hard and obscure, which it is not safe to meddle withall, till we haue our fences well exercised in the Word.

The third thing required in wise reading , is iudgement and discretion ; by the which, first we make choyce of a fit time to reade : secondly , discerne the right sense and meaning of that we reade: and thirdly, apply and make the right vse of our reading.

Judgement is requisite ; for a wise man ministreth all ap[er]t his affaires with judgement : and euery thing is beautifull in his time. Therfore the time

Psal. 112.5.
Eccle. 4. 10.

D is

is specially to be regarded. All time is not to be spent this way. For our callings must carefully be followed, neyther is all the time to be taken vp in our callings, but some time is to be spared for reading, prayer, and meditation : One of these may not hinder another, which must needs come to passe without Iudgement. *Daniel* and *Daniel* obserued prayer thrice a day ; and they that feare God, wil so diuide their times that at the least once a day they will reade a Chapter or two in the Bible : and because of the sluggishnesse of our nature, seone weary of good things, it were good to taske our selues; and when it so falleth out that we are constrainyd vpon extraordinary occasion to leaue our taske vnperformed one day, then to double our paynes and diligence.

gence the next time, rising the earlier, and working the harder in our callings, that we may redeem that time without any losse.

Theodosius the second Emperour of that name, is reported to haue written out the Books of the New Testament with his owne hand, accounting it a speciall Iewell, and out of it he read euery day, praying with his Wife and Sisters, and singing of *Psalmes*. And it was a famous Eunuches practice, as we may gather out of the eygth Chapter of the *Acts*. I reade of another Emperour of *Rome*, who was wont to account that day lost, in the which he had not bestowed a benefit vpon soime of his subiects: So we may well reckon that day among our losses, in the which we reade not, or meditate not of some thing in the

Word. But foolish men thus obiect ; I haue no leisure, by reason of vrgency and multitude of businesse. To such a one I answere, Is any businesse more vrgent then this ? *Martha* is troubled indeede about many things ; but this one thing is necessary : namely, the knowledge of God by his Word. Againe, Thou wilt spare a time to eate and sleepe : why not then to reade ? *Job* esteemed the Word of God, more then his appoynted food: If our loue were such to the Word, wee would rather spare the times of our eating, then of our reading ; as *Iaacob* spared the meate out of his belly, to buy the blessing. Hath the body need of nouishment, and hath not the soule much more ? Now the bread of the soule is the Word of God. O Lord giue

[Job 23.12.]

Gen.15.3c,
&c.

vs euermore of this bread. *A-men.*

Judgement is also requisite in reading, that we may understand the meaning of the Holy Ghost: For the Word of God is not in the letters and leaues, but in the meaning and sence, as some of the Ancients haue spoken; yea, one of them sayth, that the Word of God foolishlyvnderstood, is not the Word of God. Our Saviour Christ hauing often-times to deale with the learned Scribes and Pharises, and with the Sadduces, asketh thus, *Hane you not read?* and, *Did you never reade?* and, *You erre, not knowing the Scriptures.* And yet these Scribes did so diligently read the Scriptures, that they numbered the letters and words; but they read without judgement; nor discerning, nor searching into the heart

Math. 11.3
& 19.14. &
21.16, 42,
& 22.31.

Mark. 12.24

of the sence, but staying in the
barke of the letter. Thus to
read is vnprofitable. And
here , as we must be carefull
to find the meaning, that we
may not reade as children; so
also we must take heede ,
that we faine not a meaning
of our owne, and thrust it vp-
on the Word ; lest we proue
Heretickes. Therefore the
right, true, and fit fence is to
be sought out : which of one
place can be but one ; And
that must be, not according
as we thinke ; (for no Scrip-
ture is of priuate interpretation ,) but according to the
Scriptures , which are the
onely best expounders of
themselues. The meanes, and
ready way to finde out the
genuine and true meaning of
any Scripture, are especially
these: First, a due and learned
considering of the origi-
nall Tongue , in the which
the

the Scripture is written.

Secondly, a diligent marking of that which goeth before, and that which followeth.

Thirdly, a wise comparing together the place in hand, with other places, both like and unlike.

Fourthly, a heedfull examining of the fence arising, with the Analogy of fayth ; that is, with the doctrine contained in the Apostles Creede, so called, the Lords Prayer, and the ten Commandements, which are a short summe of the whole Bible.

Fiftly, conference with the learned Interpreters.

Sixtly, feruent prayer to God for vnderstanding : for as we cannot see the Sunne without his owne light ; so we cannot see the wonders of the Word, vnlesse the Lord

manifest them vnto vs by his
Spirit.

The third thing that is to
be done, that we may reade
in Iudgement, is *Application*,
to make vse of that we at-
tayne vnto by reading, in the
reforming of our liues. Many
esteeme highly of the tree of
knowledge, with *Ene*; but
they regard not the Tree of
life: when as the very life of
our knowledge consisteth
in the practice of that which
we know. As it is said of
Hearers, so it is sayd of Rea-
ders. *Not the readers of the
Word, but the doers shall be
iustified.* And, *These things if
you know them, happy are
you, if you doe them.* Nay,
he that knoweth, and doth
not, shall bee the more
beaten, and is guilty of the
more sinne. As therfore wise
men labour to make profit
of all things they deale with:

John 13.17

Iam.4.71.

fo

So we should propound this end to our selues in all our reading , that it may bee profitable to teach , to improue , to correct , and to instruct vs in all righteousness , that wee may become absolute and perfect in all good works . Some reade onely to this end , that they may know more then they did ; and this is vanity : some , that they may be knowne to know more ; and this is pride : some , to make a gaine of their knowledge : and this is filthy lucre : Some , to edifie others ; and this is charity : Some , to edifie themselues : and this is Christian prudence : such like words hath one of the Ancients . Another sayth thus : Then is our reading to be commended , when wee turne the words into works . And againe : The Scriptures are G O D S E-

D 5 pistle,

*Reuel. 3.**I Tim. 1.12*

pistle , written to men ,
to the end they should
live well : And the Holy
Ghost better then all ; Blef-
fed is he that readeth , and
they that beare the words of
this Prophesie , and keepe those
things which are written there-
in . Amen . Now to God
only wise , be honour
and praise forever-
more , Amen :

Amen .

THE

THE
GROVND S
of Diuinity ex-
pounded and
applyed.

The prime and chiefest place
of Diuinity is concerning
God. He that commeth to
God, must believe that God
is, and that he is a rewarder
of them which seek him:
and this is life eternall,
that they might knowe too
the only very God, and him
whom thou hast sent, Jesus
CHRIST

Heb. 11.6
John 17.3.

Quest.

Answe.
Ezay 8. 20,
John 5.3.



O w may we come
to the sound know-
ledge of God?

The best meanes to
attaine

attaine such knowledge, is by
the holy Scriptures.

Answ.

Ezay 8.20.

John 5.39.

Explica.

Re.1.19,30.

1 Tim.6.16

1 Cor.1.3.

The knowledge of God is
eyther Naturall or Revealed:
That which is Naturall, is
eyther by the notions im-
printed in euery mans mind,
whereby the conscience is
conuinced, or by the consi-
deration of the creatures:
which naturall knowledge
is vnsufficient to saluation,
though sufficient to leaue vs
without excuse: The revea-
led Knowledge is that which
is attained by the Word of
God, who, though he dwell
in the Light, which none can
attaine vnto, yet hath re-
vealed himselfe so far as he
saw fit for vs to understand.
This knowledge beyond
comparison, is farre more ex-
cellent then the naturall, and
is sufficient to saluation in re-
gard of Knowledge, but not
in regard of working, or ef-
fecting

fecting it, which only is by the holy Spirit, making this knowledge effectual to sincere faith, loue, feare, obedience, &c.

Excellent is the knowledge which thou mayest haue of God by the Creatures: which see thou vse thankfully to further thee in the same: But stay not there. For though thou hadst *Aristotles* eyesight, who saw farre into Natures secrets: yea, if thou haddest (in this kind onely) *Salomon's* understanding, who searched & spake of trees, frō the tall Cedar to the lowly Hysope: Also of beasts, and Fowles, and creeping things, and Fishes: for all this thou couldst not sauingly know God. So much will serueto stoppe thy mouth at the day of Judgement: but so much is too little to enlighten thee to salvation.

I will therefore shew thee

I Kin. 4.33.

Rom. I.19,
20.

a more excellent way :
Search the Scriptures : for in them thou shalt finde the King of Kings high way to eternall life, which consists in the knowledge of the onely very God, & of his Son Iesus Christ: for in them hath God clearely declared thosenecessary things , whereof not so much as the shadow is to be perceiued in the creatures. The depth of Trinity of Persons, in the Vnity of Essence: those Mysteries of Incarnation of Christ ; of the Iustification of a sinner, &c. Without the knowledge of these thou canst not be saued : and without the Scriptures thou canst not know these.

Study therefore the Word, and sith God vouchsafeth it not to all, bee so much the more thankfull : and let thy conscience conclude thus : If those to whom God giueth

John 17.5.

meth not sufficient knowledge, may be damned; then how much more shalt thou which hast sufficient, if as those other Gentiles thou walkest vainly and wantonly in ignorance of God, and profaneness of life?

What are the holy Scriptures?

A. The holy Scriptures are all those Bookes of the Old and New Testament, by the direction and inspiration of the Holy Ghost, written, or approued by the Prophets and Apostles.

Those are the writings of the Prophets, which are contained in the Hebrew Canon of the Old Testament: These the writings of the Apostles, which are contained in the Greeke Canon of the New. But all those bookes vsually contained in our Bibles, from the end of the small Prophets, to the Gospel of Saint Mathew, together with the Prayer

Quest.

Ephe. 2.20.

2 Tim. 5.16

2 Pet. 1.21.

Explica.

Prayer of *Manasses*, are called Apocrypha, that, is hid-den, which though they containe many wholesome things, and for many ages haue beene read in the Church, yet are to be distin-guished from the other, being neyther equall in authority, nor of any more credit, then as they agree with them.

They are called the Scrip-tures, that is, the Writings, in regard of their super-eminent excellency, being vnto all other Writings, as the Sunne vnto the lesser Starres: both in regard of their pice-lesse worth, and also, because that all other Books obtained a degree of worthinesse, ac-cording as they more or lesse accord with them: They are called holy, first, because of the Author which is God: secondly, because of the Pen-men, which were holy men: third-

Rom.1.2.
1 Tim.3.16

3 Pet. 1. 21.
Acts 20. 17

2 Tim. 3. 17

rdly, because of the matter which is the holy will and counsell of God : fourthly, because of the vse, to make holy and perfect in all god workes.

It pleased God, that the auenly Doctrine should be written, both that it might the better conuerted vnto exceeding posterities, and so that it might be the safer eschewed from corruption, by being an infallible standard for the examining and determining of all doctrines and opinions which should arise. If the worship of God, and the doctrine of salvation hath beene maruailously de- praued, now it is written ; what thinke wee, would it haue beene, if it never had beene written?

Whosoever then desires the true and sound knowledge of God, are to be admonished

Vse.

monished to procure them
selues Bibles; and diligent
to read in them, or if they can
not reade, to heare others
that they may fetch euē
from the Fountaine it selfe
the doctrine of salvation: and
also that they may euē dis-
cernē the Booke wherein
the same is infallibly conta-
ned. For though it be possi-
ble for a man to bee saued
(holding the summe of the
heauenly doctrine) without
the distinct knowledge o
the severall Bookes: yet it is
the duety of all Christian
men and women, so farre as
they haue meanes, and are
capable of it, to endeauour
to attaine to the Historical
knowledge of the Bible, and
Bookes Canonicall therein
contained: First, that they
may with all thankfulness
honour the holy Scriptures
aboue all other Writings.

Secondly,

condly , that they may
ake the best profit of the
Preaching of the VVord ;
which they cannot doe,
when Authorities are
eagered, and places quoted,
and not able to distinguish
the worth of the Authority,
whether it be Diuine or
humane : Thirdly, for the
more certainty of their
yth, when they can them-
selves find and examine by
the holy Scriptures those
things which are preached :
which regard the men of
are commended as an
example vnto vs. For all
doctrines of men are to be
examined by the Scriptures,
and no further to be credited
when they haue warrant
from the same, This con-
demnes them which are ne-
ligent this way , which
negligence is (by too well
knowne experience) found
to

Acts 17.10
11.

to be the cause, that, after so
Preaching, many remain
very grossly ignorant.

Quest.

Answ.

Gene.17.1.
3,7,9.
Ier.31.1.31.
32.
2 Cor.6.18.

What doe you meane
this Word Testament?

By Testament, I understand
the unchangeable Couenant
betweene God and man, con-
cerning the mercy of God
Christ to man: and mans obe-
dience to God.

Quest.

Answ.

Gal.4.24.

You say that the holy Scri-
tures are the Booke of the
Old and new Testament; And
there then two Testaments

I beleue that the Testa-
ment or Couenant of God, is but
one in regard of Substance
though in regard of Circum-
stance it is said, there are two

Explica.

The Doctrine of Grace of-
fering to man, in the name
of God, saluation, and bind-
ing man to obedience and
thankefulnesse to God, is cal-
led, in regard of the forme
of conuention and agreement
betweene

weene God and man , a
Covenant ; and in regard
of the manner of confirming
the Testament; being in many
things like a Testament :
first, as in a Testament or
Will, the Testators mind
declared ; so is the
Will of G O D in his Word.
Secondly, as in a Will, so here
is a Testator, which is Christ:
Legacy , which is eternall
Scripture : Heires, which are the
elect ; an instrument and
writing, which are the Scrip-
tures : and Seales , which are
the Sacraments . Thirdly, and
incipally , as a Testament
in force by the death of the
Testator ; so the Cauenant
of G O D is ratified by the
death of Christ.

This Couenant is, and hath
been alwayes one and the
same : to Abraham and the
elect before Christ, the same
that it is to vs : for all are sa-
ued

Heb.9.16,17

Rom. 4.23.
24.

Acts 15.11.

ued by Christ ; they by him
to come, we by him come in
the flesh : But because GOD
in his manifold wisedome
otherwise propounded it to
the Fathers, otherwise to
vs : Euen as a Physician
administreth after one man-
ner to a Child, after another
to a man growne , for the
diuersity of their age and
temperament : therefore
is said to be double : God
bringing them and vs after
a diuers manner to the know-
ledge of saluation by his
Sonne Christ : For before
the comming of Christ , the
manner of the Couenant to
the Fathers , was darke,
for though the whole and
perfect Doctrine of Iustifica-
tion were by *Moses* and
the Prophets deliuered to
the fathers vnder the Law ;
and though they were sau'd
through the grace of our
Lord

Lord Jesus Christ (then to come) as well as we; yet the Reuelation of such grace was then but small and darke , both in comparison of the reuelation of sinne then , and also of grace afterwards in the times of the Gospell ; For at the comming of Christ the heauens were opened , and a more beautifull brightnesse of grace and mercy did shine forth vnto men . Also the manner of the couenant was vnto the Fathers burden-some , and costly , they beeing gouerned and tutor-ed by the Ministry of the Law (vnderstand not the morall Law apart , but the whole Mosaicall Oeconomy of the old Testament , comprehending the Lawes Morall , Ceremoniall , and Iudiciali) I say , they being gouerned and tutored by the Minister of the Law , a seuere Schoole-

Schoolemaster, vnder hard conditions, as the burthen of the curse, and the yoke of many ceremonies, to be abolished: and hence it is called *Old and Faulty*: but vnto vs all things are after a more plaine, easie, and free manner, without that same strict exaction of the Law of obedience to be performed in our owne persons: the grieuous burthen of the curse, and the intolerable yoke of Ceremonies being remoued from our neckes by preaching of the Gospell: and for this it is called *New and Better*: Therefore Saint Augustine sayd, that the New Testament was hidden in the Old, and the Old manifested in the New: Wherefore when you reade in the Scriptures that the Old Testament was but for a time, and to be abolished, &c. and that the new

Gal. 3. 24.
Heb. 8. 7.

Acts 13. 38,
39.

new is better, and such like; vnderstand this opposition and abolition, not in the Bookes: for the Bookes of the Old Testament are the Word of God, which abideth for euer; not in the substance or matter, but in regard of circumstances afore spoken.

Notwithstanding this, the Law it selfe, or Decalogue, which by a figure is sometimes called the Covenant, must be holden to be a diuerse kind of doctrine from the Gospell, and bringing forth (in respect of vs) contrary effects: and the Gospell not to be a New Law, differing from the Old, onely by a further degree of perfection, or by addition of Councels, as the Papists teach.

Vte. i. Remember that to be in couenant with God, is the fountaine of all thy happiness:

Heb. 8.6,7
8.9,10,11.
1 Pet. i 25.

Cor.13.7,
8,9.

nesse : which Couenant the Law is not : but it is the Copy (as it were) of the Articles and poynts agreeede vpon betweene G O D and thy selfe ; declaring not why God is thy God , but what he requireth of thee: nor why thou art receiuued to grace, but what thou promisest to do . As then when thou sealest to Couenants or Indentures, which are for thy great aduantage, thou labourest well to vnderstand what thou sealtest to , and art carefull to keepe conditions on thy part; so this requireth that thou shouldest know the Law of thy God, with the particular points thereof ; and (if thou expectest the aduantage of the Couenant) that thou shouldest precisely keepe the conditions on thy part; which if thou doest not, but transgressest, it is as if thou shouldest

dest deny thine owne hand
and seale.

Remember also, that the
Scriptures are Christ's Testa-
ment, wherein thou hast a
rich bequeathment of eter-
nall life. As men neglect not
to haue the Copies of their
fathers wils, wherein the in-
heritance is giuen them,
and aske counsell, and are
very conuersant in them,
that they may vnderstand
every tittle in them, so
shouldest thou be diligently
conuersant in the Word of
God.

John 5.29.
Colo. 3. 16.

Q. Of what authority are
the holy Scriptures?

Answ. I beleue that they
are of a diuine Authority,
whereby we are infallibly cer-
taine of the Doctrine contai-
ned in them, and necessarily
bound to beleue and obey the
same. Being therefore called
the Word of God, and the per-

fect
Psal. III.9.
Esay 8. 20.
Gal 6. 16.
Phil. 3. 16.
2 Tim. 3.16

fect and onely Canon of our faith and life.

Expl. The Scriptures are two waies taken, essentially for the Doctrine contained in them ; and accidentally for the writings wherein such Doctrine is expressed: now in both these they are Diuine, but Canonicall properly the first way. The whole of Scripture, is the Rule, but not the whole of the Scripture: as in a Carpenters Rule, euery thing that is of the Rule, is not the Rule.

2 Tim. 3.16

2 Pet. 1.20,

21.

Efay 8.20.

Rom.15.4.

1 Tim.3.14

The Scriptures are Diuine and infallible, because God is the Author, who can neyther be deceiued, nor deceiue by word, signe, or writing. They are Canonicall, because written to this end: namely, to be the Rule of our Fayth, & life. And of this authority they are in theselues, though all

all the world should contradict it, or be ignorant of it: Ioh.20.35
As the Sun was the measure of the day and night, before eyther man or beast were made to behold it. That they are Diuine, it must needs be, because of God the Author: and Canonicall they must needs be, because Diuine: which two agree together, as the cause and the effect.

Hence we learne, that by the Scriptures, as by a supreme Judge, all controueries in Religion are to be decided. Euen as all difference and strife about weight, is ended by an euen and just ballance; so all dissention in the fayth, is by the vnpartial beame of the Sanctuary, which is the Scriptures, easily and certainly compounded. Yea, we attribute this power onely to the Scriptures:

E 3 and

1 Tim 3.14
15.
John 2.31.

Deut. 5.32.
Ezec. 20.29
2 Tim. 3.36

and therefore we must exclude all vnwritten Traditions, or Decrees of men, though neuer so holy and learned, from being this Rule, or any part thereof. Therefore wee are forbidden to adde, or take from the written Word of God. Beleeuest thou the Scriptures? They say, thou shalt not adde to them. And therefore *Tertullian* sayth: When wee beleeue, we beleeue this first, that there is nothing more which wee ought to beleeue.

This bindeth all to all reverence in reading, speaking, hearing of the Word, because of the Author, which is God; and to all, care to know, vnderstand, beleeue, and obey the same, because to this purpose it is giuen vs as a most perfect Rule, by God himselfe.

Q. The

Deut. 4. 2.
Reu. 22. 18,
19.
Pro. 1. 7.
Psal. 23. 14.
1 Pet. 4. 11.

Q. The holy Scriptures are Diuine and Canonicall in themselues: but how do wee know that they bee so?

Answ. *Wee know that they are so, both by the testimony of themselves : (for so the Old Testament testifieth of it selfe : the new of the Old, and of it selfe :) and also by the witnessse of the holy Ghost in our hearts.*

Explication. There are two principall arguments of the Divinity of the Scriptures to vs : the first is their owne voyce, witnessing that they are of G O D ; as often this is repeated in the Prophets, *Thus saith the Lord.* And this is the chiefeſt Argument, euen the very voice of G O D himſelfe : of which we may ſafely collect thus, *If the Scriptures be true, when they ſpeake of*

Eſay 8.20.
Deut.5.32.
John 5.39.
2 Pet.1.19.
Gal.6.16.
2 John.10.
John.7.17.3
1 Cor.2.10,
11, 22.
1 John.2.27.
& 5.10.
2 Sam.23.2
Luke 1.70.

Tit. 3.16.
2 Pet. 1.21.
1 Cor. 13.

things to come , then also when they speake of things present. As when they say that they are giuen by Divine inspiration, and are the workes of God , and that this is the prophesie of *Esay*, these the Epistles of *Paul*, *Peter*, & c .

The second argument is like ynto the first , and it is the testimony of the Holy Ghost , which as it inspired the holy men to write, so also it teacheth the Children of God to beleue the Scriptures : for if Faith be the gift of GOD, as it is , then also to beleue the Scriptures, to be the Word of God. The first of these is to perswade others, and our selues : the other chiefly to satisfie our selues: which also is always agreeable to the Scriptures, and is to be examined by the same. Unto these two

you

you may adde also , their
miraculous preseruation, notwithstanding the rage of all
Iulians , and Diuels , the
Diuine vocation , mission,
and life of the VVriters ,
the Maiesty of the stile ,
the purity of the Doc-
trine , their power vpon
the conscience , for the
confounding and break-
ing of the stubborne , and
for the raising , conuerting
and comforting of the broken,
and such like.

Vse. This serues to confute the Papists , who hold
that the onely and chiefe
argument whereby wee are
perswaded of the Authori-
ty of the Scriptures , is
the testimony of the Church:
wee willingly acknow-
ledge that the Church
is a meanes whereby wee
come to the knowledge
of the Scriptures , but

Tim. 3.15.

not that for the which onely
we beleue them to be Di-
uine. The Scriptures are a
Rule , the office of the
Church is to keepe and to
use this Rule. Now as the
worke-man which vseth a
Rule , giues not the power
to it , whereby it iudgeth
the dimensions , but it hath
it of its owne nature , by
an inward essentiall proper-
ty as it is a Rule : so also the
Scriptures haue not this
power of the Church, though
the Church haue power and
skill to use the same. And
therefore our Sauiour , when
question was , whether he
were the *Messiah* or no , restr-
eth not on the witnesse of
John , but vpon greater and
better witnesse , and this
witnesse was , his workes , the
witnesse of his Father , and of
the holy Scriptures. So when
the Thessalonians received

John 5.36.
ibid.

Vers 37.

Vers 39.

the preaching of *Paul* as the Word of GOD , it was not the testimony of any Church,nor the worthinesse of *Paul*, a meane and poore man , but the very force of the VVord it selfe , which bowed their hearts. The testimony of the Church is so bereuerenced, and is good, but not infallible. The testimony of the Scriptures themselues is better , and infallible. The Church is to be proued by the Scriptures , not the Scriptures onely by the Church , yea , the papists, to proue the infallibility of the Church, ~~do~~ to the Scriptures. And vniuersally , the authority prouing , is greater , more certaine , and more known, then the conclusion proued by the same. Yea, if we should beleue the Scriptnres onely for the authority of the Church ,

1 Thes. 2.15

Mat. 16.18.
1 Tim. 3.15

Church , which is in conclusion the Pope and his prelates : then first they should be Judges in their owne cause , which is vnequall. Secondly, there could be no certainety of Faith or Religion, because the Church hath varied diuersly in her iudgement of the Canon. Thirdly, why may not the Turkes perswade themselves, that their testimony of their Alcaron is as sufficient as ours of the Scriptures ? Fourthly , this is to subiect the Word of God to the will of Man: yea God to man ; so that God shall not bee beleevued to speake to vs, nor we beleeme him when he speaks , vnielss it please the Church, that is, the Pope and his Prelates : yea , there shall be no more difference betweene G O D and the Diuell, truth and lyng , the sacred and Diuine Scriptures,

Scriptures, and the Alcaron
of the Turkes, then the
Church shall thinke fit :
which is most horrible
blasphemy : The Lord o-
pen the eyes of our aduer-
saries (the Papists) to consi-
der it.

Q. How do these holy
Scriptures set forth and de-
scribe G O D ? or what doe
you beleue G O D to be
according to the Scrip-
tures ?

Answ. I beleue by the
Scriptures, that G O D is a
Spirit, being of himselfe, and
giving beeing to all things,
Infinite, Eternall, Almighty,
knowing all things, &c.
Wisedome, Goodnesse, Mercy,
Truth, Justice it selfe, &c.
The Father, the Sonne,
and the Holy Ghost : The
Creator, and Preseruer of
all things : The Redeemer
and Sanctifier of his Church.

Expli-

Expl. None must imagine, that I haue set downe all that can be sayd of God, for there are many other particulars in the Holy Scriptures : but these are the heads : neyther can the knowledge of Men and Angels expresse fully the amplitude of his Essence and glory ; Though that so much as is available for vs to know, himselfe hath reuealed in his VVord : for it is most true, that a learned man sayd: God cannot be defined without his owne Logicke : This is not a Definition, but a Description, taken out of the Scriptures , consisting of three parts : first, of Attributes : Secondly , of Relations and proprieties of persons : Thirdly, of Actions and Effects which are gene-
rall, as Creation, and prouidence : speciall , belong-
ing

Ramus.

ing onely to his Church , which are principally two; Redemption and Sanctification. Of these I purpose (according as God enableth) to enquire in order, according to the Scriptures : and first, I will briefly expound the Attributes as they are al-leadged.

We beleue that God is a Spirit. Now, this Word *Spirit* is taken many wayes , but when it is attributed to the God-head, it is either essentially taken , or personally : heere not personally, for so it is onely attributed to the third person : but essentially , and so the meaning is , that God is most simple, without composition , meerly incor-
poreall ; neyther to be per-
ceiued by any bodily sense,
according as you reade that
Christ distinguisheth.

That GOD is of himselfe,
and

John 4.24.

Exod. 5.14.

Rom. 3.11,

26.

Exod. 16.3.

and giueth being to all things
is proued. And this of all
other Attributes best setteth
forth what God is , and is
most peculiar to him, signifi-
ed by the name *Iehouah* ,
which principally betokeneth
two things: first, the Eternity
and alwayes Being of God:
secondly, his cause of being
to all other things , specially
his promises : and therefore
was it that God told *Moses* ,
that he was net knowne to
Abraham , *Isaac* , and *Jacob* ,
by his name *Iehouah* , be-
cause the promise of the Land
of *Canaan* was not perfor-
med vnto them. Hence also
it is, that vsually in the Pro-
phets, when either some spe-
ciall mercy is promised , or
some extraordinary iudg-
ment threatned, the name of
Iehouah is affixed ; which
is a name incomminicable
vnto any creature , and
ineffable:

ineffable : not in respect of the letters (as thought the *Jewes*) but of that which is thereby signified , the Nature and Essence of God.

Infinite, is that, which can neither bee comprehended by any creature , nor contained , nor circumscribed in any space, or bounds ; but being whole and the same euery where, filleth Heauen and Earth , not onely with his vertue and operation, but with the greatnessse of his Essence . And thus is God infinite.

1 Kings 8.
27.
Ier. 23. 24.
Psal. 90. 2.

Eternall, is that, which neither hath beginning nor end of his Being : and such is God.

Almighty, is that , which without any difficulty or labour , onely by will , can effect and bring to passe all things , which he willeth ,

Gen. 17. 1.
Psal. 115. 3.
Mat. 19. 26.

or

or which in his Nature , or
Maiesty, he can will, and that
in an instant : And so we be-
leeue of God.

By *Omniscience* , or to
know all things, when we at-
tribute it to God, is meant,
that God doth alwayes most
perfectly vnderstand, and in
a wonderfull manner vn-
knowne to vs , see and be-
hold himselfe, and the whole
order and purpose of his
minde, reuealed in the nature
of things, and in his Word :
and whatsoeuer agreeth or
disagreeth therewith : and
all the works , words and
thoughts of all men, and all
creatures , past , present ,
and to come , with all the
causes and circumstancies
ot all things : and this is
proued.

For the rest of the Attri-
butes, as *Wisedome*, *Goodnesse*,
Mercy , &c. they neede
no

no Exposition: Onely this is to be remembred , that we beleue not onely, that God is *Mercifull, Wise, True, &c.* but *Mercy, Wisdome, Truth,* because they are his Essence, and Being ; euен euery one of them being his whole Essence. So that as we consider these in God, they neyther differ from one another, nor from the Essence of God, though they beget diuers conceits of them in our vnderstanding: and so if there be any difference betweene them, it is onely rationall or in our Reason; which ceaseth also , the operation of our vnderstanding being taken away.

Now whereas Justice and Mercy may seeme to be two opposite things: In very deed they are not two things in God, but that one Diuine Essence, which is distinguished accor-

psal.147.5.
Rom 11.33
Heb.3.13

according to diuers obiects and effects ; not in it selfe, but according to vs : the Diuine Essence being called Mercy , when it freeth the miserable: and Justice, when it iudgeth the guilty ; being still the same in it selfe ; as the heate of the Sunne is the same, which softeneth the waxe, and hardneth the clay; whereas also these Attributes are often propounded as things vnequall in them-selues ; as that God is much in mercy, slow to wrath, &c. We are to know that the Attributes are not vnequall, but onely their operations and effects towards vs : as Gods mercy is more then his anger ; not in regard of God, or in the nature of G O D, as when in the temperament of men , choller or flegme, &c. are predominant, but in regard of the effects towards

vs,

vs, for the comfort of them which repent. In the Creatures these are accidents, that is, qualities which may be changed, lost, increased, or diminished: but not so in the Creator, for nothing is accidentall in him; but Essentiall: and therefore by such forme of speech is signified, that GOD is alwaies the same, like himselfe; Vnchangeable, eyther in regard of time, or the malice of the creature. As in the creature, the person, which hath life and wisedome is one thing, and the wisedome and life in the creature another thing: but in God they are not distinct from his Essence; but his Life and Wisedome are his Essence, and cannot bee changed in him as in the creature. When we say then that God is *Mercy*, we meane an Essence, shew-

Num. 23.19
Math. 3.16
Psal. 102.

shewing *Mercy*, and so of the rest: These things are proued.

Vse 1. That we remember exceedingly to prayse God for his Word whereby he hath made himselfe manifest, who otherwise could neuer haue beene so comfortably knowne of vs: For as we cannot see the Sunne without his owne light: so not God, if our Sunne of Righteousnesse had not reuealed him. A certaine Heathen Philosopher, called *Symonides*, being asked of *Hiero* the King, what God was, demanded a dayes respit, then two daies, afterward three: and being asked why he did so; answred, that the longer hee thought what God should be, the lesse he vnderstood of him. What was the reason that so wise a man was to seeke herein? Because he wanted

Jam.1.17.
1 Tim.6.15;
John 1.1.

wanted the Word of God to direct and teach him. And therefore a wiser then hee sayd well: *It is hard to finde God, but to understand him, unpossible.* But now, to vnderstand so much as his pleasure is we shoulde know, and is necessary to life, is possible through his infinite goodness by his Word: for the which to him be all prayse for cuer.

Plato.

Vse 2. The beginning of Piety, is to thinke aright of God; of whom to make superfluous questions, is a very sicknesse of the minde: we must therefore be carefull that we suffer not our minds to roaue beyond the rules of the Word, but that wee stay all our thoughts and conceits of God therein. For the Scriptures must bee the bounds of our thoughts and speech of God; and withall we are bound

Deut. 29. 29.
Gen. 33.
Psal. 79. 6.
Ier. 10. 25.

Ambrose.

bound to know what therein
is reuealed of him: There is
a wonderfull and secret
Name of God , which he
will not haue knowne; and
there is a wonderfull and
excellent Name , which we
must know , vpon perill of
our best lives. Concerning
which poynt, one of the An-
cients giueth notable coun-
sell. *Those things (sayth he)*
which God will haue hidden,
search not: those things which
he hath made manifest , deny
not : lest in them thou be un-
lawfully curious; in these, dam-
nably ungratefull.

*V*ise 3. God is Almighty,
knowing all things, *Mercy,*
Justice, Truth, &c. The know-
ledge of these things availes
not without application :
Many can say, and prooue by
Scriptures, that God is *Just*,
but they feare him not ;
and *Mercifull*, but feele him
not;

not ; and *True*, but glorifie him not : As a sword in a scabberd, or in the hand of a chiide, so is the knowledge of these things without application: Therefore we must labour to know these things in all wisedome and vnderstanding, Otherwise we are no better then the Denill, who knowes more Historically, then many deepe learned Divine : but it i, to his greater condemnation : as *Salomon sayth* : *I haue seene riches reserved to the hurt of the owner*; So euē knowledge, without wise application and use, is hurtfull to them that are endued therewith. Knowest thou that God is iust ? feare him; that Mercifull ? loue him ; that present euery where and knowing all things ? walke vprightly ; beware of hypocritie ; bee afayrd of that

Col. 1. 9

Eccl. 5. 12.

in secret , and in the darke,
which thou wouldest be a-
shamed of at noone-day.
Againe , Is God *Injustice*, and
Truth it selfe ? Then woe to
the wicked ; for if God be
himselfe, they shall surely be
damned without repentance.
Is God mercy and truth it
selfe ? Then be comforted
thou which art penitent, For
though a woman should for-
get the childe of her wombe,
yet the Lord will not for-
get thee : Yea , the Moun-
taines shall remoue , and the
Hils fall downe ; but my mer-
cie shall not fayle , nor my
covenant of peace fall away,
sayth Ichonah, who bath com-
passion.

Thus much of Diuine At-
tributes, now of relation of
Persons.

Q. You say that God is
the Father, the Sonne, and the
Holy Ghost ; are there not
then

then three GODS ?

Answ. No, these are three Persons, subsisting in the Divine Essence: I beleoue there is but one God.

Math. 2.16.
17. & 28. 15.
1 John 5.7
Deut. 6.4.

Expli. That there is one God, and three Persons, is a mystery propounded in the Scriptures to our fayth to believe, not to our reason to dispute, and discusse: We know it is so, because God hath so reuealed by the reason of it we are not capable of; and therefore we must be wise vnto sobriety, admiring with humble acknowledgement this great mystery: We may not be ignorant of it, nor curious in inquiring into that which is not manifested; both are very hurtfull.

Esay 44.4.
1 Cor. 8.6.
Ephes. 4.5.
1 Tim. 2.3.

This then must be holden, that the Godhead, or Essence of God is one undivided; the Persons only dis-

F 2 tingui-

tinguished , not Essentially, for euery one hath the whole Essence of the Godhead, and is that onely true God ; not onely rationally, but really, and yet in a manner, incomprehensible and vnknowne of vs. The Father is that God, so is the Sonne, so is the holy Ghost ; Not three Gods , nor three Eternals, but One : as *Athanafius* excellently in his Creede: Neyther afore nor after other : And yet the Father is not the Sonne, nor the Sonne the Father , neyther of these the Holy Ghost , nor the Holy Ghost eyther of them , but real'y distinguishi one from another in regard of their Persons : So that the Father is another Person from the Sonne, not another thing , or another God, &c. We must believe the Essence to bee one, the Persons to be three,

ney-

neyther confounding the Persons, nor deuiding the Substaunce.

Ves. Be exceeding carefull rightly to vnderstand these things : For we cannot liue well, vnlesse we beleue well of God : and againe, Errour is nowhere more dangerous: seeking and study nowhere more painefull ; Finding nowhere more profitable. If we conceiue amisse heere, to whom are our prayers directed ? to whom our worship ? Not to the true God, but to the frame of our owne braines. When wee pray therefore, sometimes naming the Father, sometimes the Sonne, sometimes the Holy Ghost; we direct our prayers to the Diuine Esse, and together to the three Persons : because wee beleue and professe, not onely that the three Persons

are the true God, but that euery Person is (not of that one Divine Essence,) but the whole Divine Essence, that is, the onely true God, besides whom there is no other: They that call vpon one of the Persons, as separate from the rest, erre from the true God, according to that of our Sauiour: *The Lord enlighten us.*

[John 5.29.]

Qn. What meane you by these words, Essence and Person?

Answ. Essence is the Nature common to the three Persons, being the same, undivided and whole in euery of them, subsisting by it selfe. A Person is a Subsistence in the Divine nature, or that one Essence; which being referred to the other Persons, is distinguished from them by an incommunicable Property. And this is the sacred and secret

*mystery of the Trinity in Unity,
and Unity in Trinity, for ever
to be adored.*

Expl. These words, *Essence*, *Person*, as also *Trinity*, *Unity*, are not all in the *Scriptures*, but the things signified by them are: which tearmes the Church hath beeene driven by a necessity of speaking to finde out, and to vse, to auoyd the snares of Hereticks, who, vnder the words of the Church, in time past hidde their heretical plauities, and so by there likely speech, conueyed their poyson to the vnskilfull.

As the Church acknowledg'd God to be one; so the Hereticks, but in a diuers fence. The Church one in *Essence*, the Hereticks, not so; but one in *consent* and *will*, &c. And therefore the Church out of the common and vsuall manner of spea-

Gratian to
Ambrosius.

king , vpon this necessity ,
borrowed certaine tearmes to
defeate the Hereticke: which
tearmes it hath taken , not
as though these or any other
could fully expresse this
mystery , but , that it might
not wholly bee concealed :
of the which an Emperour
spake well and modestly :
VVe speake of these things,
not as we ought , but as we
can.

Neyther doth the Church
use these tearmes *Essence* ,
Person , in their common and
vsuall meaning wholly : as
namely , The *Essence* of man ,
is a thing communicable , but
it is an vniversall Name ,
which truely existeth not by
it selfe , but is onely a col-
lection of the mind , and
therein conceiued . But *Es-*
sence Divine , as it is com-
municable , so also it truely
is and subsisteth , and is not
an

an imaginary thing as the former: nor an vniversall name, as the Philosophers speake of the humane Essence: but the *Diuine Nature*, subsisting indeede, being common to the three Persons, and whole in euery one.

So also of the word *Person*. In men, what a person is, wee understand; as *Peter*, *John*, and *Paul*, are three persons, to whom is common one humane nature: So, Father, Sonne, and Holy Ghost, are three Persons, to whom is common the Diuine nature: but here is wonderfull difference: First, the Diuine nature common to the three Persons, truely subsisteth, so doth not the humane, which is common to al men. Secondly, The three Diuine persons differ not in substance: but the three humane Persons doe substance-

tially differ so that one whole
is wholly distinct from another. Thirdly, In the humane
Persons, there is a difference
betweene them , in time, as
one younger then another :
In dignitie , one more
worthy then another : In
will, one contradicteth ano-
ther: In works one laboureth
more then another : but
there is none of these things
in the Diuine Persons.
Fourthly, In Humane Per-
sons it followeth not where
one is , that there the other
should be ; *Paul* is at *Rome*,
Peter at *Antioch* : but in
the Diuine it is otherwise ;
where one is, there are all, for
their common and vndiu-
ded Essence. These things are
after an vnspeakable manner.

John.8 .29.

¶se. That as we reue-
rently thinke of this wonder-
full mystery, so that we wise-
ly speake of it , not taking

to

to our selues liberty to vse
new formes of speaking , or
to swarue from the received
custome approued by the
Church according to the
Scriptures : but that as duti-
full Children, wee tye our
selues to her wholesome
language. For as Saint
Hierome said, Heresie bree-
deth out of words impro-
perly uttered. And Saint
Augustine saueat is singular.
If thou canst not finde what
G O D is, yet take heed to
thinke of G O D that which
he is not. This Doctrine of
the true God, one in Essence,
three in Persons, is most re-
ligiously to be learned, kept,
professed, maintained, and
taught in the Church , both
for the glory of the true
G O D, and also to distin-
guish vs from *Iowes, Turkes,*
and Infidels : and for our
owne comfort and saluation

as

1. John 2.
23.

John 5.28.
1 Cor. 12.3

as it is said : *Hee which denieth the Sonne, hath not the Father.* And, *Hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.* And, *No man can say that Jesus is the Lord, but by the holy Ghost.* Therefore wee conclude , that the Doctrine of the Trinity ought in some measure to bee knowne and beleeuued , and that such faith is necessary to saluation.

Quest. VVhat is the Father?

1 John 5.7.
1 Cor. 8.5,6
John 1.14.
Math. 10.30
Rom. 8.11.
1 Ioh. 5.7.
Icr. 23.6.
John 1.1.
Rom 9.5.

Answ. The Father is the first person in the Trinity : that only true God: not begotten nor proceeding , but beeing of none , and from everlasting , begetting the Sonne , and sending forth the holy Ghost.

Question. VVhat is the Sonne ?

Answ. The Sonne is the second

cond Person in the holy Trinity,
that onely true God, not created,
but begotten from ever-
lasting, of the Father, with
the Father, sending forth the
holy Ghost.

Quest. VVhat is the holy
Ghost?

Answ. The Holy Ghost is
the third Person in the Holy
Trinity, that onely true God, not
made, nor created, nor begotten,
but proceeding from the Father
and the Sonne.

Explic. The Father is God
onely, so are the Sonne and
holy Ghost: and therefore
when you reade in the Scrip-
tures, that the Father is the
onely true God, and onely
wise, and onely hath Immor-
tality, and such like: remem-
ber to vnderstand that it is
spoken exclusiuely, not in re-
gard of the other Persons,
but in regard of Idols, and the
Creatures. The Father is the
first

I Ioh. 5.20.
Prou. 8.22.
&c.
John 1.14.
Gal. 4.6.
Rom. 8.9.
I Pet. 1.
I John 5.7.
Acts 5.24.
I Cor. 3.16

first Person , the Sonne the second , the Holy Ghost , the third: not in time and dignity , but in order : all e- quall in all attributes and workes , though in regard of vs , creation be attributed to the Father , redemption to the Sonne , and sanctification to the Holy Ghost , without excluding the other Persons : for one and the same G O D doeth all these things , according to a com- mon saying : *The workes of the Trinity out of it selfe are undivided.* So these persons are two wayes distinguished , first , by their common outward operati- ons , which with a common efficacy they worke in , and toward the creatures : sauing alwayes this order of the Persons , that the Father worketh of himselfe by the Sonne and the holy Ghost:

the

the Sonne and the Holy Ghost , not of themselues , but by themselues . Secondly , they are distinguished by personall properties , and inward affections which they haue towards themselues , the property of the Father to beget , and to be of none . The property of the Sonne , to be begotten of the Father . The property of the Holy Ghost to proceede from the Father and the Sonne . Where wee must obserue , that wee may not say the God-head begets , or is begotten , or proceedeth ; but the Person , the Sonne and the Holy Ghost being of themselues , as they are G O D ; of the Father , as persons : the Essence of the Sonne and Holy Ghost wanting beginning ; their persons having the Father for their begin-

ning from euerlasting. For the Essence of the Deity is to be distinguished from the manner of subsisting in the same.

If any shall desire to know what is that meaning of the generation of the Sonne, and proceeding, of the Holy Ghost, and how they differ: let this suffice to the sober; that by generation and proceeding, is meant a receiuing of the Essence from another: not by alienation, diuision, extention, propagation, multiplication, derivation, transfusion, or effusion of the Essence, but by communication; so that as it is wholly still in the Giuer, so also is it in the receiuer; yet with two cautions. First, that we conceiue no superiority or inferiority betweene that which giueth, and that which receiueth. Secondly, that we thinke of no

pri-

priority or posteriority in time, or dignity between that which is begotten , and that which proceedeth. And for the distinguishing of these, I know no other art but this, that the Sonne is begotten, and proceeds not ; and the holy Ghost proceeds, and is not begotten: For that which is not written , is not to be spoken or thought. There is a difference betweene them , but I am not able to vnfold it , sayth Saint *Augustine* , because both the generation of the Sonne , and the procession of the Holy Ghost are ineffable. And yet the same Saint *Augustine* goeth thus far , saying , that , That which is begotten , proceedeth, but that which proceedeth , is not begotten : The first part of which speech being vnderstood of the inward workes (as they are cal-

called) of the Deity, I dare not auow; because these are speciall proprieties of persons, admitting no such communication. To conclude this whole poynt, let vs heare *Nazianzene*, who being pres-
sed of one, to shew the differcne betweene proceeding and being begotten: Doe thou tell me (faith *Nazianzene*) what is generation, and I will tell thee what is Procession, that we may both runne madde, in searching into the vnreuealed se-
crets of God.

Wisd. i. 4.
John 9. 39.
John 12. 16.
Gal. 6. 16.
Acts 1. 7.
Psal. 25. 9.
2 Cor. 10. 5.
Heb. 11. 3.
Luke 11. 13.
John 16. 13.
Pro. 2. 5.
Gen. 1.
Job 9. 8.

Vse. Wouldest thou vnder-
stand these high and reuerend
Mysteries? Repent then of
thy sins: For such wisedome
entreth not into a defiled
soule, and sinne blindeth the
eyes of the feer: Straggle not
out of the bounds of the
VVord, for that is giuen to
bee thy Rule. Desire not

to

to know that which is not revealed , neyther be inquisitiue after suchthings : for that is dangerous , vanity , and pride. Bring to the study of this Mystery , an humble and a teachable minde ; for such shall vnderstand the secrets of God. Captiuate thy reason , and aduance thy Faith , for heere Reason is dazeled with the brightnessse , which Faith apprehends. Use frequent and feruent prayer , for prayer is the key of Heauen , and such receiue the Spirit , which teacheth and leadeth vnto all truth. Obseruethese things , and thou shalt vnderstand and find the knowledge of G O D . *The Lord gine vs understanding in all things which it is our duty to know , and without the knowledge whereof wee cannot be saued. Amen.*

Thus

Thus much of the Relations of Persons, whereof of the Doctrine of the Trinity: now followes the consideration of the Actions ascribed to God, and first, of generall Creation and Prouidence.

Q. What is Creation?

Psal. 146.6.
Math. 2.10.
1 Cor. 8.6.
1. Col. 8.6.
Heb. 1.2.
John. 1.3.
Cor. 1.6.
Gen. 1.7.
Psal. 33.16.
Psal. 104.36.

Ans. Creation is a worke proper onely to God, undividedly common to the Father, the Sonne, and to the holy Ghost, whereby in the beginning, and in the space of sixe dayes, God made of nothing, the Heauens and Earth, and all the Host of them visible, and inuisible, to the glory of his Name, and the use of Man.

Explication. The worke of Creation is common to the three Persons, as is proued, though ascribed to the Father in our Creed, as to the Fountaine, and Beginning, Originall, (not Temporall) of the Deity : And this Creation

Creation is two feld. Simple,
viz. A producing of things
 out of Nothing , negatively
 taken: Or in respect : *viz.*
 A producing of things out
 of matter *praesent* vndis-
 posed: So that these words
Of nothing, signifie both or-
 der as if we shold say, when
 there was nothing : after ,
 whatsoever is , was made :
 and also a simple denying of
 the habitude and fitnesse of
 the material cause. If any
 shall say, as of old some Hea-
 then, that of Nothing, Noth-
 ing is made : we may answe
 thus , It is true of a Physi-
 call and Natural genera-
 tion and working ; not
 true of a Diuine Creation.

Gen.1.1.
 Gen.1.
 Exod.20.11
 Prou 8.24.
 Rom.4.17.
 Heb.11.3.
 Gen.2.1.
 Exod.20.11
 Col.1.16.
 Pro.16.4.
 Pl.8.6,7,8.
 Rom.1.20.

Vse 1. The worke of the
 creation , is a manifell con-
 viction of the Atheist , the
 Creatures being lively repre-
 sentation , glasses , and
 wittnesles of the infinite wise-
 done

Act 14.17.

Psal. 19.1.

Psal. 33.5.

Psal. 104.25.

Psal. 139.1.

Psal. 100.3.

dome and power of G O D. The greatnessse of the W orld sheweth his power : The forme and beautifull disposition, wherein one Creature is subordinate to another, his wisedome: In the vse , his goodnessse: In the forme and constant order , his truth is manifest. The heauens declare his glory , the Firmament sheweth his handyworke: So doth the earth also, which is full of his goodnessse , and the wide sea, wherein are things creeping innumerable, both small and great beasts. Consider (not only *Behemoth*, but) the smalles Fly : (not onely the tall Cedars, but) the lowest shrub, and smallest hearbe or flower.; yea , thine owne body (the Epitome of all) with *David*, and thou shalt finde, that all these with one voyce proclaime and say, *It is He,* it

it is He which hath made vs.
Euen as the worke argueth
the workeman: so the crea-
tures the Creator. Dost thou
say, Who saw God? Thou
foole, who euer saw the
winde? yet thou hearest the
noyse of it, and feelest it. So
the inuisible God is manifest
in his visible workes; whom
acknowledge, lest thou feele
the stormy winde and tem-
pest of his wrath.

Consider seriously the
worke of the Creation, that
thou mayest learne, both the
better to know God, and to
celebrate his goodnessse, wise-
dome and power. There is
not the least Flye, but if the
fashion, nimble actiuity, &c.
nor the most contemptible
beare, but if the colour, the
qualities, &c. be considered,
might giue vs plentifull oc-
cation of prayses to our God
the Creator. Verily, the neg-
ligence

ligence of the most part of Christians, is this way most apparant and fearefull. For God hath so made his marueilous wo[k]es, that they ought to be had in remembrance, which are fought out of them that loue them Yea, whereas the Lord could haue made the world in an instant, it pleased him to take sixe dayes to finish the heauen and the earth, with all the host of them, to this end (we may well suppose) that we shoulde take good notice of the same. For this was the Sabbath ordained, that we might preserue the memory of the Creation, and prayse the Lord; though now a greater worke be added, which is, Redemption by the Blood of Iesus. This hath beeene the practise of the Saints, as may appeare in the example of David. Surely, he

Psal. 26.7.
Psal. 8 &
104, &c.

is

is vnworthy of his creation
and being, which finds no
thing in or out of himself,
whereby he may stirre vp his
dulnesse to prayse God. A-
lassè, for the most part we
consider in the creatures no-
thing, but that which serues
for our backes and bellies:
whereas the right vse consi-
steth not onely in the main-
taining of life, but also in tea-
ching vs the iuinsible things
of God. If a cunning Paynter
should bring vs into his shop,
to behold his curious Pic-
tures, beautifully set forth
with much Art, would he not
be offended, if we shou'd not
vouchsafe them the looking
on, nor commend his Art? So
perswade thy selfe, whosoe-
uer thou art that readest these
things, that the mighty Crea-
tor is offended with thee,
when all his workes, euen vn-
sensible creatures prayse him,

G it

if thou beest dumbe : how much more when they declare his glory, if thou by thy wickednesse bringest dishonour to his Name?

Quest. The History of the Creation is set downe in the first of *Genesis*; but I finde no mention there of the Creation of Angels : what thinke you of that ?

Gen. 2.1.
Colo. 1.16.
Psal. 103.20

Answ. I verily beleue that both good and euill Angels were in those sixe dayes created of nothing ; all good at the first, but changeable, Spirituall substances, of singular wisdome, power and nimblenesse ; but the very day and time exactly of their creation I know not, neyther is it reuealed.

Quest. What are the good Angels ?

Ansf. They are all ministering Spirits, sent forth to minister

for

for their sakes which are heires
to saluation.

Q. What are the euill an-
gels ?

Answ. They are spirituall
substances, which being crea-
ted good in the beginning,
stood not in the truth, but of
their owne will fell from their
happinesse. These we call Di-
uels : but of the number of
them that fell, and their
finne, what certaintey it
was, and of the exact time of
their fall, I professe igno-
rance.

Expli. The question of the
exact Day and Time of the
Creation of Angels, is, if
not curious, yet obscure,
because not revealed. Elders
and later Divines haue diuers-
ly conjectured : some, that
they were created before the
beginning ; which is false,
because that before the
beginning of Time, there

was nothing but eternity, nothing but God: some, in the beginning, before the world: some, on the first day: some, on the fourth: some, on the second, together with the Heauen of Heauens, where they see the face of God: For all these learned men haue their Reasons: of all these, I thnike the last to be most probable.

Alike obscure is the question of the particular sinne of the Angels which fell, concerning which, are diuers opinions: some out of Gen. 6. 2. haue affirmed, I know not what kinde of scortation and filthinesse: Others enuy; because of the decreed exaltation of the Humane Nature in Christ, aboue the Angelicall: Others, the sinne against the holy Ghost: Others, the breach of some singular Law, as was the sinne of

of our first parents. Others, Pride, and affectation of Divinity. Of all these, the first is most grosse; the last the most probable from the Scripture, *1 Tim. 3. 6.* But inasmuch as that place may be otherwise expounded; and that pride is in every finne (committed of deliberation;) and an Affectation of Divinity (whether of equality or likenesse) no where in the Scriptures affirmed, I hold it to be safest, of the certainty thereof to profess ignorance, as in the answer.

The Angels are the most noble of all the creatures; of whom many things are curiously inquired; of their degrees, language, knowledge, power, number, &c. But this shall suffice, that we know they were created of singular power, knowledge and

wisedome, yet finite: neyther knowing all things; nor
not the heart of man, neyther able to doe all things: for
these are proper to G O D. We may confess order a-
mongst them; but it were rashnesse to take vpon vs to
declare it. This is certaine, they which abide in their
goodnesse, haue it from the grace of their Creator, nee-
ding Christ as a Mediator or Head to conserue them in
their happinesse, though not to redeeme them. Also we
are not to be ignorant, that though G O D needeth not
their ministry; yet it pleaseth him to employ them for the
punishment of sinners; chiefly for the good of his children:
And yet not so, that euery one hath assigned him at his
birth, one good, and another euill angell, as some haue
without warrant affirmed.

And

And as for euill angels, besides that which hath beene spoken: we are to remember that they are, in regard of their substances, the creatures of God; of whom we may acknowledge one chiefe, because the Scripture speketh of the Prince of Deuils, and of the Diuell and his angels: That they are of wonderfull knowledge and power, though limited: And that they are of exceeding malice toward Christ, his Gospell, and his Church, as every where is manifest in the Word, and by daily experience.

Job 1.12.

Math.8.13.

Use 1. Not to inuocate or worship good Angels, for they are creatures; yet we deny not, but they ought to be honoured, by thinking reverently and rightly of them, by louing them, imitating them, and praying

Judg. 13.16

Math.4.10.

Colo.2.18.

Reu.19.10.
& 22.9.

G O D for honouring vs sinfull men with the guard , attendance, and ministry of his holy Angels.

Vse 2. That we walke soberly , and in the feare of God, because of the Angels, who as they note our behauour , so they rejoyce at the conuersion of sinners.

Luke 15.10.
2. Pet. 2,4.9
2.

Vse 3. For euill angels, remember first to hate all sinne, inasmuch as the Diuell is an accuser of vs , and a deadly enemy of our saluation, seeking as a roring Lyon to deuoure vs, edeavouring by all meanes , as Cyprian sayth, being lost himselfe , to make others the children of perdition : to put on the whole Armour of G O D , and to resist him ; and to keepe watch & ward against so subtil, malicious, watchfull, powerfull, and vnwearied

an

an enemy : and this with so much the more assurance, because this whole power of darknesse is ouercome and vanquished by our Lord Iesus Christ , to whom bee praise for ever, Amen.

Quest. Well, you say the world was created in sixe dayes, with all that therein is. What did God create the first day ?

Answ. In the first day were created the Earth Waters, and the Light.

Explica. God, as a most wise Builder , begins this goodly frame of the World at the foundation, the Earth and the Waters, prouiding also light for it , the first and chiefeſt grace of a building.

These three God created the first day, & that by his Word: Gen. i : 2
not a word spokē, or sounding 3,4,5
but by his Commandement,
or by his essentiall Word.

The Earth was without forme, and voyd, that is, not as it is now, dry, solid, appearing fruitefull ; distinguisched by his vallies, riuers, &c. The absence of these, is vnderstood by those words, *without forme and voyd*: yea, it had not the name of Earth ; for that name it had the third day, heere so called by anticipation. It was not onely empty and voyd, but drowned, as it were, in a most deepe gulph of waters, and swimming in the same ; being like vnto a slimy or muddy substance ; not appearing, vntill by that power of GOD it was compacted into a solid masse, and drawn out of the depth, and receyued the forme of the Earth, which wasthe third day.

And darkness was vpon the face of the Deepe. Then God

God said, *Let there be Light:*
and it was so, &c. This dark-
nesse, vnderstand not a sub-
stance created of God, but a
primitiue quality of the rude
masse of Earth and Water
commingled: that, is a defect
of light, or rather, a meere ne-
gation, and nothing. And
whereas the Scripture sayth,
that God creates darkness,
it is to be vnderstood, by ac-
cident, because hee takes
away the light. This dark-
nesse was vpon the face
of that watry and muddy
body, and began with the
same.

Esay 42.16.
and 45.7.

The light spoken of, I think
to be meant, not a thing al-
together immateriall, or
subsisting without a subiect:
but a lightsome quality dis-
persed ouer the face of the
Deepe, whereby it was so
illustrated, that it wholy
might be discerned. The time
of

of this first darknesse, and the first continuance of the light following, made the first naturall day : the darknesse being called Night, and the Light, Day : which Light went and returned by the wonderfull appoyntment of G O D till the fourth day, when the order of Day and Night was to be disposed by the Sunne. This darknesse and light G O D separated one from the other, both in regard of time and place: and also in regard of quality, that there should be a naturall, and formall Repugnancy betweene them, mutually to expell, and so succeede one another.

Vse 1. First here, as in all other workes of the Creati-
on, (to note it once for all) the wonderfull power, wise-
dome, and goodnessse of God isto be magnified, that
of

of nothing hath made all these things.

Vse 2. Here consider that of Saint Paul, God, that commanded the light to shine out of darknesse, hath shined in our hearts , to giue the light of the knowledge of the glory of God in the face of Iesus Christ. Whereby we may note , that the worke of grace in our hearts, whereby wee know and behold God, in the amiable face of Iesus Christ , is a worke e- quall to the first creation of light: & that as the earth was without forme & voyd, partly in respect of want of light: So a conscience wanting the light of grace, and the illuminati- on of the Spirit ; is most mi- serable and wretched : And as the light is precious, and it is comfortable to the eyes to behold the Sunne : so the comfort of comforts is

2 Cor. 4. 6.

Eccles. 7.

is this, when the conscience seeth and by fayth discerneth the Countenance of G O D appeased, and fauourable in Iesus Christ.

2 Cor. 6.14.

Vse 3. God diuided betweene Light and darknesse: and there is no Communion betweene them. Therefore to mingle the light of Truth and Grace, with the darknesse of Error and sinne, is to confound the Diuine order of things. Hath God caused the light of his glorious Gospell so to shine vnto thee, that thou art become a Child of light? and hath he made thee meete to be partaker of the inheritance of the Saints in light? Seethen that thou haue no fellowship with the workes of darknesse, asdrunkennesse, whoredome, &c. But rather reprove them, hauing thy conuersation with such purity and brightnesse.

brightnesse of godlinesse, that thou mayst shew forth his prayses who hath called thee out of darknesse into his marueyloous light.

Ques^t. What did G O D create the second day?

Answ. I beleue that on the second day , G O D made the Heauens , and diuided the waters which were vnder the Firmament , from the wa-ters which are aboue the Fir-mament,

Expl. It is holden by some (whom I much reuerence, and whose opinion I doe not altogether reiect) that all other creatures were made of the matter of the Earth and water, which were created the first day. But I thinke rather that they were all (mans body only ex-cepted) created of nothing : for first it is no where sayd, that the Heauens and therest were

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were made of the first matter. Secondly , all founder Philosophie holdeth the substance of the Heauens to be most pure , and of a diuers kinde from the matters of the Elements ; and the rest of the creature, both hearbs, plants, fishes, and beasts , to consist of the foure Elements , and not of one or two alone. Thirdly, it would otherwise follow, that the Element of fire , should be made of the Elements of VVater and Earth, which (me thinkes) is not according to reason. Fourthly, this doth more illustrate the absolute power of God, attributing vnto him the more noble and proper worke of creation, which is, to make of nothing : hereby also the occasion of many fruitlesse questions about the matter of birds and fishes, &c. being taken away. Lastly,

S.Paul

S. Paul sayth, that the things which are seene , were not made of things which did appeare: but if the rest of the creatures were made of the matter of the first day , then they should be made of that which did appeare.

God therefore (as I suppose) not of water, but of nothing, madethe Heauens, with their motion, together with

that wonderfull space from the face of the Earth , to the vttermost Heauens; called a spreading ouer : called also the Firmament, not as though it were hard or solid , but (being of a most pure matter) because of the constant and enduring firmenesse of it; by the which it is not worne through the continuall moti-
on, but remayneth such as it was framed of God in the beginning : Which Heauens are by Philosophers curiously

Heb.3.
Gen.1,6,7,
8.

Isay 40.22.
& 43.5.
Plat. 104.2.

LIVOL

curiously distinguished. In Scripture we reade of three Heauens: The lowest, which is the Ayre. The second, which are the Celestiall Orbes, or the Aspestable Heauens. The third, the Heauen of the blessed; the Heauen of Heauens; Paradise, into the which Saint *Paul* was wrapt, and Christ ascended: The House and Throne of God: his Seate and habitation: not that God dwelleth there, and is contayned therein as in a house: but because he ineffably shineth there in maiesty and glory, and communicates himselfe to the blessed Angels and men. Vnderstand then, that these highest Heauens are called the Seate of God, by the manifesting of his glory; of Angels and men, by the comprehension of their natures.

The waters aboue the Fir-

ma-

mament, are the clouds ouer our heads, in the middle Region of the Ayre, which God diuided from the waters which couered the face of the Earth, that it might be a preparation for the appearance of the Earth the third day. God diuided these waters, not by their center, as if one diuide an Apple into two equall parts : but in the middest, or betweene the middest of the waters, orbicularly, or round about the whole compasse of the same : as in a ball, of foure colours, if one should take the two outmost round about, and stretching them to a larger concavitey and hollownesse , should so diuide them. So God did diuide ; or make thinne and spread abroade the outmost halfe of the wa-
ters, that part of them should be aboue the Firmament, that
is,

is, not aboue all the Heauens, but aboue that part of it, which is from the face of the earth, and sea, vnto the clouds, which is called Heauen, Verse 20.

Vse. Let all the Inhabitants of the earth serue God, and feare before him, who is able euery moment to let fall the clouds vpon vs, to drowne the world : For if these waters which hang ouer our heads, were not by the mighty Commandement of G O D holden vp, and surely bound in the clouds, they must needs drowne vp all, as in Noahs floud ; which clouds he caufeth at his pleasure to powre forth water, eyther for punishment or mercy, eyther to iudge the people ; or to giue meate abundantly, as Elihu sayth.

Job 36.31.
& 37.13.

Quest. What did G O D
create

create the third day?

Answ. The thirdday God gathered the waters vnder the Firmament into one place, which he called Sea, and made the Earth to appeare, and dryed the same, and made all kinds of hearbs and trees vpon the face of the Earth.

Gen.1.9,10
11,12,13.

Expl. God purposing to create many beasts, and man also, now maketh ready the place where they must be, by commanding the waters, which still couered the face of the Earth, to gather together into one place, dilating the poares and passages of the Earth to receiue the same: that the Earth might be vncouered and appeare, and together with the Sea make one round body. Also in this Commandement is to be vnderstood the continuall abiding of the Sea in the place it is, with the

Psal. 93.7.

the ebbing and flowing, and motions of the same. Whereas therefore the Philosophers ascribe the motion of the Sea, to the motion of the Heauens : or to the Influence of the Moone : though I deny not, but the quantity of the Waters moving, may be ruled by these causes : yet the motion it selfe is onely from the Commandement of G O D, who caused the waters to ebbe and flow, before the Moone was made.

Job 38.8, 11
Jer. 5.22.
Ps. 114.9.

The Waters being thus gathered ; and the dry land appearing , the Lord by his Commandement cloathed it with all manner of hearbs, flowers, Trees, fruites, and seeds, not onely to couer the nakednesse of it, but also to serue the vse of man and beasts after to be made. The Lord commanded the Earth

Earth to bring forth these herbes , &c. out of it selfe ; not as out of the matter , but as out of the originall place of them , as sometime he brought the waters of strife out of the rocke , which (I take it) was not made of the matter thereof. Now whereas there be onely three kinds of plants named : the Bud, the Herbe , the Treē yet vnder these , all whatsoeuer are contayned : yea , it is very agreeable, I thinke, that the very hurtfull and poysinous hearbs were then created , though before the sinne of man they were not hurtfull , neyther should haue beene so : euē as he created venomous beasts , as the Serpents , which began to bee hurtfull onely after the fall.

Numb 26.

Here further we are vnder the Commandement of God,

God, to vnderstand the continuall fructifying of the earth, by roote or seede, or otherwise, whereby there is a kind of immortality of the kinds of all hearbs, plants, and trees, &c.

Vse 1. Nothing is more fading, then flowers and hearbs: yet God hath giuen such lively seeds vnto them, that they come vp againe, and are conserued in their kind. Hence note (euen by the direction of the holy Ghost) first our mortality, who flourish to day, and to morrow are in the graue: Secondly, the resurrection of our body: for thus is both the resurrection of Christ, and our resurrection shadowed forth. Whi' life lasteth, be humbled in remembrance of thy mortality: when life passeth, be comforted in hope of immortality.

Esay 40.6.
Psal. 90.6.
John 12.24
1 Cor. 15.16

Vse 2.

Vse 2. Euery plant brings forth fruit according to his kind. Consider this, and be ashamed : fayth, feare, loue, obedience, patience, sobriety, &c. are the fruits that thou according to thy kinde shouldest bring forth, both in regard of thy first and second creation. What then is drunkenesse, Vncleanesse, Blasphemy, Pride, Couetousnesse, &c. what fruit are these ? Doth the Vine being forth Thistles? no, it is not his kind: euen so thou art contrary to kind, when thou finnest, and bringst not forth good fruits, &c.

Eph. 2.10.

John 15.8.

Q. What did God create on the fourth day ?

Answ. On the fourth day GOD created of nothing, the Sunne, the Moone, and the Starres; appoynting them to these ends: First, to separate the day and the night. Se-

H condly,

Gen. i. 14, condly, to be for signes, seasons,
15, 16, 17, dayes, and yeeres. Thirdly,
18, 19. to enlighten the earth day and
Psal. 33. 6. night.

Expli. What Ptolomy, and our later Astronomers and Mathematicians obserue concerning the motions, aspects, coniunctions, oppositious, influences, bignesse, and quantity of the Starres, both fixed and wandring, is wonderfull: as namely, that the least fixed Starre, (which are distinguished into sixe magnitudes) should be eighteene times bigger then the whole compasse of the earth and sea (whose Globe is holden to be at the least twenty thousand miles about) and onely three of the Planets to be lesser, which are the *Moone, Venus, and Mercury:* And of the *Sunne* (which God created to be the Chariot of light, one of his most

won-

wonderfull workes) they
write that 'tis of a maruailous
(yea almost incredible) big-
nesse, not onely in regard of
his influences and effect, and
lights from whom the rest of
the Starres receive theirchie-
fest ; but also in regard of
his quantity and dimensi-
on: namely, that it is about
an hundred and threescore
times bigger then the whole
compasse of the earth and sea,
though to our sence it ap-
peare not so. These things
the Learned know very well,
and Saint *Ambrose*, a very
learned Father by evident
reason demonstrateth the
generall truth thereof: which
I thought good to touch
briefely, that all men vnder-
standing of these things,
might be astonished with
admiration of His greatnessse,
which hath created them.
But concerning the vses of

Lib. 4. Hex.
am. cap. 6.

H 2 these

these beautifull creatures, they were ordayned :

First, to deuide the day and the night by their rysing and setting : the Sunne to rule the day, the Moone and Starres to gouerne the night.

Secondly, they were ordayned for signes, (I understand not in regard of their situation, as to make the signes in and out of the Zodiaque) but in regard of their vse, portending and signifying many things by the diuine ordinance, which are necessary for the life of man. The signification of the Starres (otherwise called Prognostication) by their rysing, setting, &c. as by causes or signes, are threefold : First, naturall, as of the Eclipses of the Sunne and Moone, Earthquakes, Winde, Rayne, Drought, &c. Secondly, Ci-
uill,

uill, as the opportunity of many ciuill actions; as of fit time of Nanigation for Mariners; plowing and sowing for Husbandmen; also hyring and letting of Ground for Housholders, &c.

Thirdly, spirituall, by their naturall and preternaturall affections; as of changes of Common-wealths, Warres, &c. which divers times are by Eclipses, Blazing-Starres, &c. fore-showne; Which though they haue for the most part a cause in Nature, yet by the will and appoynment of God, do foretell such things, as fore-runners of the wrath of God, as experience hath obserued, as the signes in the ayre which *Josephus* mentioneth, immediately foregoing the destruction of *Ierusalem*, and the horrible signes

Eccles. 3.

foregoing the generall Judge-
ment.

We acknowledge that
the Starres haue great and
strong influences on the in-
ferior things: not in all, but
onely on such which by the
ordinary course of nature
moue without deliberation:
in which number, and ac-
count, are not to be recko-
ned the minds and wils of
men, and the actions pro-
ceeding from these begin-
nings.

Therefore that part of A-
strology concerning the calcu-
lation of mens nativities, and
the Judgement and Diuina-
tion of things to come, which
are contingent, as the Nature,
Qualities, Fortune, (as they
call it) Successe, Marriage,
Children, with their inclina-
tions, kinds, and time of
death of men and women:
we condemne as blasphemous:

wous: The Lord hauing not ordayned the Starres to this vse, as may appeare by diuers Scriptures, where such practice is reprooued. The diuels themselues, who passe all men in such knowledge, cannot certainly thus foretell, much lesse Astrologers, and cunning men, as they are called. And so vnderstood the fathers and professed, and the Imperiall Lawes: Astronomy is not, nor Mathematices condemned, but this curious and damnable Astrology.

The Starres were also ordayned for time, dayes, and yeeres: that is, that by their motion they should be the measure of time; according to whose motions time running, should be reckoned and distinguished into certaine parts: That one should be Time past; another Time present;

Deut. 18.10.
14.
Ezay 8.13
Ezay 19.3,
12 & 44.25
jer.10.2. &
27.9. & 29.8
Ezay 47.13.

sent; another Time to come: one time a yeere, another a moneth, another a weeke, another a day, another an houre, &c. Which we could neyther understand, nor distinguish, without the motion of these Celestiall Bodies: whereby (as also by the two former vses) appeares most singularly, the necellity of such motions, but chiefeby the wisedome and goodness of God, who hath not onely giuen to man the knowledge, and faculty of numbring, but also hath set such markes in the heauens, whereby man should measure time, and the continuance of his life, and of other things: without the which, we should be like unto children, which know not their age; or like to them which sleepe, which know not how time passeth, because they number not.

Lastly,

Lastly, they were ordained to giue light to the earth, and to the creatures therein; without the which they could not diuide the day and night, nor be for signes and seasons, &c.

Vse 1. Hereby are condemned not onely all such which practise Astrology, concerning diuining of things to come, and telling of things lost, as before spoken of, but also all such which resort to such for counsell, or helpe, as by Scriptures in the exposition appeareth.

Vse 2. God appoynted the Starres for the diuiding of the day and night: and this appoyntment ceaseth not. Hence comfort thy selfe thus: If G O D be constant and true in this, why not then in all his other promises, though Reason seeme to see,

H 5. sence.

Sence to feele, and the whole world say the contrary , as the Lord himselfe testifieth ?

Vse 3. G OD made two great Lights , the greater (which is the Sunne) to rule the day ; and the lesse (which is the Moone) to gouerne the night : not to shew the eminency of Priestly authority aboue Kingly , as a proud Pope sometime writ to the Emperour of *Constantinople* , holding himself to be the Sun , ruling the day of spirituall things , and the Emperour the Moone , ruling the night of carnall things . For the Apostle calleth the temporall power , supereminent , commanding euery soule (euен the Romish Prelate) to be subiect thereunto . And if the Popes saying were Catholique , yet it wil proue him a busie Bishop , an inuerter of the order set by

Innocent.

Rom.13.1.

by G O D , and an intruder
into another's right , while
he challengeth power ouer
Kings to depose them, and to
dispose of their Kingdомes,
when the Sunne never arose
in the night, nor meddleth
with the gouernment there-
of.

Vſe 4. The light of the
world is one: created the first
day ; now cartied about
by diuers chariots (as I may
say) fitted to the diuersity
of time , both of night and
day: So there is one euerlast-
ing and immutable truth;
but a diuers administrati-
on fitted to the diverſetimes
of the old & new Testament.
Christ is in both : There, in
the shadowes of the Patri-
arkes, and of the Law and the
Prophets: Here, in the Word
incarnate ; the substance of
those shadowes : There, as in
the Moone, and the Starres :

Here,

Here, as in the bright Sunne it selfe.

Vse 5. The Starres receiued their light , not to shine to themselves , but to shine to vs. What good gift hast thou which thou haft not received ? If then thou hast Riches; as a propitious Starre shine vnto the poore Saints, comforting them both with a fauourable aspect , and with the influence of thy bounty. If thou haft attai ned the true knowledge of Christ; as the Starre, lead thou others vnto him : dealest thou with others , as Philip dealt with Nathaniel, and as Andrew dealt with Peter, and being conuerted, strengthen the brethren, as Peter was com manded , &c.

Quest. VVhat did GOD create on the fift day ?

Answ. On the fift day, GOD created all manner of Fishes,

and

Mat. 2.27:

Joh. 1.41, 45

Luke. 22.32

and all manner of Birds ; even
all Creatures that live , and
move in the Ayre , and in the
Waters , and appoynted the
Fishes to fill the Waters , and the
Birds to multiply themselves
on the Earth .

Expi. Gbd on the fift day
(where as before there was
not so much as a Flye) created
(not of water) but of nothing ;
the Fishes and Birds of all
sorts and kinde : and also ap-
poynted this order , and gaue
them this Faculty , that they
should bring forth their like ,
for the continuance of their
severall kinds , as we see by
daily experiance : but the
Fishes in greater abundance
then the Fowles , as the word
to the Fishes (Fill the water)
and to the Birds onely (Mul-
tiply yea) doth shew .
Also That we prouoke our
selues to obedience by the
nature of Birds : and by
remembraunce

remembering that the Water, a bruite Creature, obeyed the voyce of G O D : how much more should man heare and obey, which is indued with Sence and Reason ?

Q. What did God create on the sixt day?

Gen. i. 14.
to the end.

Answ. On the sixt day, G O D created, of Nothing, all Cattell and Creeping things, and the Beasts of the Earth, according to their kinds. & also hee made Man of the dust of the Earth.

Explication. First, of the Creation of the beasts of the Earth : They are here distinguished in three ranks or sorts. First, Cattell, whereby we understand all tame Beasts and Domesticall, which are familiar and conversant with Man : as Horse, Kine, Sheepe, Dogs, Cats,

&c.

&c. Secondly , creeping things ; whereby are vnderstood those which haue no feete , as Serpents : Or those which haue but very short , as VVormes , Ants , &c. Thirdly , Beasts, whereby are vnderstood all wilde Beasts : As Lyons , Beares , Tygers , Wolues , Foxes , Hares and all such , which are of wilde Nature. The least of which Creatures: either Fishes, Fowles or Beasts of the Earth , is so great a worke , that all the world is not able to make the like: no not a Fly , not a Louse.

Vſe 1. If G O D abase himselfe to make and preſerue the ſmallest living Creatures , much more will he provide for them which feare him.

Vſe 2. The Lord made all things good, and ſo approued of

Exod. 8. 18
Eucherius.

Eucherius.

of them; but through the sinne of man , many creatures are become hurtfull , as Toades, Snakes, &c. As one sayth: They were created good, but to them that are euill, they are become a scourge : Learn then by the rebellion of the creatures to thee, and the danger and feare thou art in by them , to be humbled for thy sinne the cause thereof.

Quest. You sayd that on the sixt day God also created Man ; What thinke you of Mans creation?

Answ. I beleue, that on the sixt day, GOD made Man, Male and Female , according to his Image , and like-nesse ; The Body of the Man, of the dust of the Earth, and his Soule of nothing ; the Body of the woman of the ribbe of the Man , and her Soule also of nothing .

Expl. It is a great folly, and oueright

ouersight , for a man to take vpon him to know other things , and to be ignorant of himselfe ; in whose Body and Soule there are such evident markes of Gods wisedome, power, and goodnesse : that euен Heathen Philosophers haue called Man : *A little world ; or a Map of the whole world.*

Man consists of a Body and a soule : we will speake first of his Body , noting briefly , onely that which thereof is sayd in the Text. When God had finished all his other workes , then he made Man : In whose creation , he sayth not as before , *Let there be Men , or Let the Earth bring forth Man :* but , as with Counsell , *Let vs make Man :* hereby noting more clearely the Doctrine of the holy Trinity , in mans Creation , then in

in the creation of other things concerning Mans body , we may consider eyther the matter , or the Figure of it . The matter was the dust of the Earth , other things were made of nothing , onely Man , and Womans body of matter pre-existent : though of it selfe hauing no disposition to such an effect : as what likenesse hath dust or red Earth, to the flesh, blood and bones of mans body ? Now for the Figure of it , it is wonderfull, as David obserueth : **G O D** not onely giuing the outward shape , and beautyfull colour of the skinne , and outwardly distinguishing , and compaeting in singular order and comelynesse , the parts and lineaments of the body ; but framing and giuing within , Bowels , Veines , Arteries , Nerves , Muskles , and

and Bomes , &c. most wonderfully. Now , whether Iesus Christ , by whom we beleue all things were made, did in the shape of man (as hee often so appeared to the Fathers) with his hands, frame and fashion the body of man, as some affirme, I leauie it as vncertainte.

Vse. Did not God make mans body of nothing ? nor of gold , or some Heauenly and precious matter , but of dust? Remember then thy beginning, and be humble , in as much as thou, nay, Kings , and Queenes are framed of no better stiffe then the dust and dyrt of the Earth ; which themselues, nay, euuen bruite beasts tread vnder their feete : yea , we are below the beasts in this , that they were but brought out of the Earth ; as out of their originall place : Man
made

made of the Earth, as of a base and brittle matter. Why art thou proud of a piece of dirt ? and so prankeſt vp thy paynted ſheath ? Let thine owne bosome teach thee humility, for thou art dust ; and let it also teach thee thy faylty , that thou muſt dye : far to dust thou ſhall re- turne.

Gen. 3.19.

Ques. What is the Soule of Man , which you ſpeake of ?

Ecc. 13.7.
Heb. 12.7.
Mat. 10.28.
Pſal. 103.2.
Zach. 12.1.
Gen. 2.7.
1 Cor. 15.
45.

Anſw. The Soule of man is a Spirituall ſubſtance, Immortal , endued with Vnderſtanding, Memory, Conſcience, and Will ; Created in the Humane Body , to make the Person of Man , & to enable man to know, and worship his Creator.

Expl. Euery man hath a Soule , the originall whereof is of nothing, and it is the better part of man , without the which , the body is a

dead

dead lumpe of the Earth, the Immortality whereof is to be beleaved against all Epicures, or else all religion and Piety vanisheth. Though therefore the body die, yet the Soule existeth, being dissolved from the body, being so farre from death, that it never falleth asleepe, which is the Image of death. The immortality of the Soule might bee demonstrated by naturall reason : but because euery one vnderstand not such demonstrations, and naturall reason is pore-blind ; therefore I will proue it by Scriptures: by which we may haue a certayne knowledge thereof.

The old Testament (though some Papists haue impudently denied it) plentifullly affords Arguméts which might be drawne from the Image of GOD in Man ; from

Gen.5.

Gen.15.1.

Gen.49.

Job 19.25,
26; 27.

Math.22.32

from the translating of *Enoch*, from the reward of *Abraham*, which is God ; from the fayth of *Jacob*, and of the Saints at their death ; from the confidence of *Job* in his trouble, &c. But the principall is that of *Exod.3.6.* by which text our Sauour Christ put the *Sadduces* to silence, as we reade in the Gospell. The place in *Exodus* brings in God speaking of himselfe, that he is the God of *Abraham*, the God of *Isaak*, and the God of *Jacob*; now (sayth our Sauour) **G O D** is the God of the liuing, and not of the dead. The force of which collection may be thus concluded.

If the couenant which God made with *Abraham*, &c. be perpetuall, then the parties confederate must be perpetuall ; for if one of

the

the parties cease to be, the relation of confederacy betweene them must needes cease.

But the couenant is perpetuall ; For God by that place testifieth that hee is the G O D of those Patriarkes, after they are dead ; Therefore after their bodies were dead , they ceased not to be ; and by necessary consequence , their soules are immortall.

And that the Fathers were by *Moses* instructed concerning the immortality of the soule, may appeare in the parable; where *Abraham* sends the brethren of *Dives* to *Moses* ; which counsell were friuolous, if *Moses* had not written of the immortality of the Soule , and of eternall life.

In the New Testament, our Sauiour auoucheth that
the

Phil. 1. 23.

1. Pet. 1. 4.

the Soule cannot be killed. The Parable also of *Dives* and *Lazarus* declares it: Further the soules of the Elect, after the death of the body, are with Christ, as appeares by Pauls wish, *I desire to be dissolved, and to be with Christ:* And for the soules of the wicked, they are kept in prison, as St. Peter testifieth, bein g reserved vnder darknesse with the euill angels, to the iudgement of the last day. And as the foule is, and subsisteth, separated from the body; so it vnderstanteth and willeth in a more excellent manner that it doth in the body: and yet we hold, that the soules so separated, know not, nor desire to know the particular, and singular affaires of men and women in this life: For euen for this cause **G O D** sometimes taketh away his children out

of

of this life, that they should not behold the euill which he bringeth vpon the world: as it is sayd concerning *Iosiah*, 2. Kings, 22.20.

When *Moses* speaketh of the Creation of the Soule, and the infusing of it into the body, he sayth: *God breathed into his face the breath of Life*: Which must not be vnderstood, as though God had any mouth to breathe, but that **GOD** by his Omnipotent power made the man to breathe, and yet thereby we may perceiue, that that which was thus created is a Spirit, not drawne out of the matter, but immediately proceeding, as out of the mouth of God. And if any shall aske how our Soules are now created, and whether we receiue them as our bodies, from our Parents, or no? The answere is, that

I we

Psal. 33.15.
Zach .1.21.
Job 33.4.
Ezec.12.7.
Heb.12.9.

we receiveue onely our bodies from our Parents, our Soules still immediately from God. God is called the Father of the spirits of men; because, though he be the Author of their bodies also: yet of these by meanes; of them immediately. And whereas some might thinke that hereby God might be in danger to be made guilty of the sinne of man, when he putteth a soule into the body begotten by vnlawfull copulation: It is answered, that God is no more hereby guilty, then he is partaker of the fault of a Theefe, when he causeth stollen corne to grow, as well as that which is truely bought. Three things being to be considered not mortally, but naturally in regard of their being. And because the guiltinesse we receiuē from ~~Adam~~, may seeme to

approue that our soules come from *Adam* also: else how should they be guilty? We are to vnderstand, that the sinne and guiltinesse is not in the soule alone, or in the body alone, but in the whole man, consisting of body and soule; so the soule is infused of God void of sinne: though euен then, when it is put into the body, in be guilty of owing!, though not of doing: euен as the debt of the Father is to be payd by the Heire, and he lyable thereunto. Thus is the soule subiect to guilt: So also is it faulty: not as it is created of God, for so is it pure; nor as it is reasonable, but as it is ioyned to the body, making the person of a man, who hath not the Image of God which he should haue, but the corrupt image of *Adam*,

I 2 which

which hee should not haue. This Soule is the forme of Man , by the which wee Vnderstand , Remember , VVill , Discourse : by the which wee differ from the beasts : being wonderfully ioyned to the body : A Spirituall Essence to a Bodily , without any thing to hold the same , but the onely Commandement of G O D : being , not in one part of the body in regard of the essence , and in another in regard of the Faculties:but being after a wonderfull manner , wholy in euery part ; yea , all the Faculties of the Soule being wholy in every part,in regard of their originall , though not in regard of their proper subiect.

Vse . I. Thou hast a soule , which is endued with Vnderstanding and wil:

the

the proper obiect of thy
Vnderstanding is Truth : of
thy Will , Goodnesse : if
thou beest a man , then all
thy labour should be to
encrease in the knowledge
of the truth : and in the ap-
probation , election , and
practice of that which is
good.

Vse 2. Remember thou
haſt an immortall part, which
is the Soule : bee carefull
then ſo to adorn it with
grace and vertue , that thou
mayſt liue immortally in ioy
and happiness , and not
in misery and payne. Many
will ſay , they haue ſoules
to ſave : ſo haue they ſoules
giuen them to know GOD,
and to worship him ac-
cording to his Word : but
as the moſt part haue no
care to glorifie GOD, in and
with their ſoules : ſo(what-
ſoeuer they ſay)they ſhew by

their liues, they haue soules to be damned rather then saued: for as saluation is promised to them which beleeeue and obey God ; so to them which doe not, is damnation denounced by the Word of God.

Quest. You say that conscience is a faculty of the soule, declare further what conscience is.

Answ. Conscience is a Faculty of the soule, taking notice of all that is in man, or that passeth thorow his whole life, and so determining thereof, accusing or excusing before God.

Expti. All men haue conscience, which is proper to euery reasonable creature; yea, euery seuerall man or woman hath his, or her owne seuerall conscience within them; which is a naturall Faculty, or created Quality in

in the minde, borne with vs:
And whereas we vse to say;
that some are men of no
conscience, or haue no consci-
ence; the meaning is not, that
they haue no conscience at all,
but no good conscience.

Conscience is diuersly dis-
tinguished: in regard of the
light whereby it is informed,
it is eyther a naturall consci-
ence, which hath onely the
light of nature for direction;
or it is a Christianconscience,
& better enlightened (as you
may call it) which besides
nature, hath the holy Scrip-
tures, more largely and dis-
tinctly guiding and direct-
ing it.

In regard of this direction:
conscience is eyther infor-
med, or discerning; or not en-
formed and blind: and this
according to two degrees
thereof, is eyther a doubting
conscience; when for want

of euident light to direct, we cannot resolute: or an erring Conscience : when a man mistakes (through ignorance) truth for falsehood, or falsehood, for truth, good for evill, or euill for good: or when out of knowne principles and true, we conclude and infer erroniously.

Againe, Conscience is in regard of the quality thereof, eyther Good or Bad: the Good Conscience , is that which is sprinkled with the blood of Christ, and regenerate: and is according to a twofold estate thereof, eyther a good quiet Conscience, when vpō good groundstruly beleeving, and vnfaynedly repenting, we enjoy peace, and confidence, and boldnesse before God : or a good troubled conscience; when, though wee beleue and repent , yet through some sinne that

we

we haue cōmitted, or through our inbred infidelity, we are troubled and in doubt : and this is called good ; not because it is troubled , but because of the true grace where-
by it is renewed , with the which, true grace may , and is oftentimes , yea for the most part, and that in the best men and women, trouble ioyned : as *Dauids heart faynting him,* & *Pauls crying out, O wretch-
ed man!* Bad conscience is that which is not renewed : for every man, till he be in Christ, hath a bad conscience : and this also, according to a two-fold estate thereof, is either an euill quiet conscience, where-
of there are two degrees : first, a slumbering conscience, that stirres not but when death comes , or in some grieuous affliction: as the bre-
thren of *Joseph.* Secondly, a seared conscience , which

I 5 hath

Gen. 42:21

1 Sam 25.37

hath no more fence and feeling then a stone , no not in death , as may appeare by the example of *Nabal*. Or an euill troubled conscience , which is two-fold , eyther a large conscience , that makes no bones of small sinnes (as they are called) but stirres or stickes onely at monstrous sinnes : as which trebles at murder , but makes nothing of anger, reviling and revenging , so it be not in blood . Such is the conscience also , which refraynes from bloody oaths ; but as for Fayth and Troth , Bread , Drinke , the light that shines , &c. never feeles or checkes for them : or a narrow conscience:and this is, when the conscience feeles not greater sinnes, and yet is very sensibile of small things , or trifles : as the Pharisaicall Conscience,making great conscience of

Math. 23.2.

of tything Mynt and Annis, but neglecting Mercy, Fayth, and Iudgement : or as the Popish conscience, strayning at a little flesh on a Friday, but swallowed blasphemies, whoredomes , and other grieuous sinnes, without any trouble.

That faculty of our Sonle, which taketh knowledge , and determineth of all our Actions , is called Conscience, eyther because it is a partner with another in the knowledge of a secret (which Another, is God) or because it is ioyned with certayne Principles & Rules and of the Law,in the minde, and with memory ; vsing the helpe of these in the execution of the office thereof.

The office of Conscience is two-fold : First, to know all things in a Man, or done, and omitted by man ; all thoughts,

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thoughts, words, deedes, affections, and the omitting of all duties: the soule by conscience seeing it selfe, as by a reflection. As for instance: The Soule by science knoweth a thing; by Conscience, it knowes that it knowes such a thing. The Heart thinkes a thought good or euill: by conscience the heart knowes that it thinkes such a thought. By Faith the heart beleuees; by Conscience, the heart knowes it doth beleue; by Affections the Soule grieues or ioyes; by Conscience we know we doe so. And hence the conscience is called a Register, or Notary.

Rom. 9, 1.

The second office of conscience is to determine of the thoughts, words, and deeds of men; which things as they are diuers, in regard of time, so is the action of conscience diuers concerning them. The actions

actions (to insist onely of them) are either past, or to come; Of Actions past , Conscience determineth two wayes; according to a double consideration, or question, of such actions. As first, whether they were done or not done? secondly, whether they were well done, or euill done?

For the first question, whether an Action were done or no, Conscience within most certainly testifieth : As in *Cain*, when his Tongue sayd , *I know not where my Brother is* , his Conscience sayd, Thou knowest where he is : for thou hast killed him. So in *David*, when he was accused as a Traytor against *Saul* : his conscience sayd that he was no Traytor , nor had conspyred against him. So in *Job* , when his friends sayd , he was an Hypocrite, his Conscience witnessed within

within him (before God)
that he was none. And hence
is Conscience called a wit-
nesse ; yea a thousand wit-
nesses.

For the second Question,
whether a thing be well or
ill done ; Conscience , with
the helpe of certayne Princi-
ples in the Minde , iudgeth
in euill things, as a VVitnesse
accusing, and as a Judge con-
demning ; In things well
done, as a Witnesse excusing,
and as a Judge acquiting ;
And both these, after the man-
ner of Practicall Reasoning,
as *Paul sheweth*. Of euill
things thus : In the example
of *Cain* , he that killes his
Brother , sinneth grieuously
(sayth the Principle in the
minde.) But thou *Cain* hast
killed thy Brother , (sayth
Conscience as a VVitnesse by
the helpe of Memory) there-
fore thou hast sinned grie-
uously,

Rom.2.15

uously , sayth Conscience an Accuser. Againe, murtherers must be damned (sayth the Principle of the minde) by the Law. But thou *Cain* art a Murtherer (saith conscience as an Accuser;) therefore thou shalt be damned , saith Conscience as a Judge condemning. And from these actions of conscience come more or leſſe, feare, griefe, sadness, desperation, and other fearful consequents. Of good things thus in the example of *Manasses* or *Mary Magdelen*. He that sorroweth truly for sinne, and leaueth it, and followeth righteousness , repenteſt (saith the Principle, or Rule in the minde.) But thou *M.* or *M. M.* dreſt ſo , (sayth conscience as a witneſſe) therefore thou repenteſt (saith conscience excuſing.) Againe, he that repents, ſhalbe ſaued (saith the

the rule.) But thou *M.* or *M.* *M.* repenteſt (faith conſcience excuſing:) therefore thou ſhalt be ſaued (faith conſcience acquiting.) And ence come peace of conſcience, Ioy, boldneſſe to come into the preſence of *G O D*, &c.

The Actions to come , of which Conſcience determi-
neth are eyther good or bad: The Conſcience , in regard of her Judgement of good ac-
tions , may be called a ſpur-
ring or prouoking Conſcience: As thus, if the question be concerning keeping of the Sabbath: the commandement of *G O D* muſt be kept , ſayth the Rule: but to keepe the Sabbath is a commandement of God, ſayth the Judge-
ment of Reason , therefore keepethe Sabbath, ſayth Con-
ſcience. In regard of bad things , the conſcience may
b e

be called a brideling, or a restraining conscience : as, if question be , whether the Sabbath may be broken: thus, The Commandement of God may not be broken; but to breake the Sabbath , is to breake the Commandement of God, therefore break it not, saith conscience. Thus by experience we feele within vs , before we doe a thing, a certaine power pushing vs backe , or egging vs forward ; or we seeme to heare a voyce in our brests, bidding , or forbidding vs. And when we doe contrary to the motion and monishing of conscience , we are sayd to wound, and to sinne against our Consciences, which is grieuous. Now remember , how the conscience determineth of actions: so also of thoughts and words,

Rom.1.
Heb.9.14.

Vse i. Looke well to thy Conscience, and examine it : for a good Conscience is not of Nature , but of Grace , by Fayth, through the bloud of Christ : for it is the bloud of Iesus applyed by Fayth , which purgeth the Conscience both from the guiltinesse and filthinesse thereof. Content not thy selfe then ; though thy Conscience be quiet , and trouble thee not : for it may so be , and yet be starke naught. Be sure that the quietnesse thereof be grounded on the righteousnesse of Christ , and the assurance of the Pardon of thy sinnes: Else when it stirreth and awaketh , it will be like a Lyon , ready euен to rend out thy throate. Call therefore thy Conscience to her office here ; which if she discharge , and beeing rightly

ly informed , excuse thee ,
thou maiest truely haue bold-
nesse before G O D : Other-
wise , euен as a man that
hath the gowt, is not healed ,
because for a little time he
feeleth it not beat and fiet:
so neyther doth the quiet-
nesse of Conscience argue
the health and goodnessse
thereof, vnlesse it be quieted
by the blood of Iesus. Bet-
ter thy Conscience accuse
here , than in the day of
Iudgement , when (though
it sleepe now) it will , vn-
lesse it be preuented , most
certainely accuse and con-
found. For the nature of
it is alwayes to take Gods
part , though it be against it
selfe. Make then thy consci-
ence thy friend against that
day; when a good conscience
will be more worth than a
whole VVorld: The remem-
brance of which time , made

Paul

Paul endeuour to haue a cleere conscience before God and men.

A&s 24.19.
Prou.4.23.
Pro.15.15.
2 Cor.1.12
Prou.14.

Vse 2. If thou once gettest a good conscience, keepe it with all diligence ; For as a good Conscience is a continuall feast , yea a very Heauen vpon Earth ; so an euill and guilty Conscience is an vnspeakable torment, yea a very Hell: for a wounded Spirit who can beare ? If a man haue a good Conscience , he cannot want comfort in the middest of the fire. For looke how a sparke of fire flashing into the great Ocean , is extinguished : so doth the abundance of miseries vanish, falling vpō a good conscience , as sayth *Chrysostome*. For as suger is not only sweete in it selfe , but also sweetneth other things, so a good Conscience is both most sweet . , and sugreth all our

our afflictions. But if a man were in Paradise , as *Adam* , with an euill conscience , he must needs want comfort: for as the shadow followes the body, so doeth an euill Conscience follow the vnrepentant sinner , alwayes dogging him, and crying fearefully against him, Thou hast sinned : thou shalt be damned ; dryuing into most fearefull agonies and passions , euен unto finall desperation , as in *Iudas* , if the mouth be not stopped by the merits of Christ. The Heathen thought that those who liued ill , were haunted with Furies, and Fiends. Surely , this is the Fiend , euен thy euill Conscience , gnawing vpon thy Heart , and stinging as a Scorpion, neyther canst thou auoyd it, but onely by Faith in Christ. Keepe therefore thy good conscience,

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conscience (if thou hast it)
as thy chiefest Lewell :
which thou shalt doe, if thou
obserue these rules :

First, cherish Fayth: for it
is the roote of a good con-
science.

Secondly, auoyd all sinne:
for as a moate in the eye , so
sinne troubleth the peace of
conscience : and as water
quencheth fire, so sinne put-
teth out the goodness thereof.
And therefore when *Abigail* would perswade *Dauid* from bloody reuenge,
she vseth an argument from
preseruing the peace of con-
science , and perswadeth
him.

1 Sam. 25.
30, 31, 32,
&c.

Heb. 13.18.

Thirdly, walke in the con-
tinuall practice of righteous-
nesse : which, that we may be
able to doe ; namely, both to
auoyd sinne, and to liue ho-
nestly:

A fourth thing must be
done,

done, which is the right informing of the conscience, that it be able to discerne good from euill, and mistake not one for another; for as an vnskifull Pilot, that knoweth not the coast, easily maketh Shipwracke ; and as a bad guide soone bringeth into danger: so a conscience not instructed in the truth: For if thou doubtest, and dost doubtingly, thou finnest; though the action be lawfull in it selfe, yet not to thee; *For whatsoever is not of Fayth, is sinne.* If thy conscience erre, taking that to be good which is euill, thou canst not but sinne: for if thou dost according to thy erring conscience, thou finnest in doing contrary to the Commandement of God. If thou dost it not, thou finnest also, because thou doest against conscience, and there is no way

Rom.14.23

way to helpe out of these bryers , but to enforme the conscience in the truth ; which is by the VVord of G O D , the rule of Conscience ; by which it appeareth , that all such which negle~~et~~ the VVord of GOD , must needs haue corrupt and dangerous consciences.

*1 Cor. 14.2
4.25.*

Vſe 3. Neuer sinne in hope of secrecy , for thou canſt not lye hidde : though thou couldest conceale thy faulſts from all men , yea from the Deuill , yet there is a Byrd in thy brest , which will tell tales , and bewray all. VVhen thou art in thy moſt priuate Chamber , and haſt ſhut the doores and windowes , and made a darkenesſe : let it neuer come into thy mind to thinke that thou art vnfene , or alone : for God is preſent , and thy conſcience

conscience is present, who
need no light to discerne
the doings. The conscience
is a thousand witness-
ses, happy is he which hath
it to witnessse for him before
God.

Q. What meane you, when
you say that man was created
in the Image and likenesse of
God?

Answe. I meane that neere
likenesse whereby Adam re-
sembled God; which consisted,
partly in the immortality of his
soule, partly in his dominion
over the creatures, but principi-
pally in the gifts of his mind,
knowledge, holinesse, and righ-
teousnesse.

Col. 3. 10
Ephc. 4. 24.

Explic. Herein consists
the chiefe happiness of man,
to be like his Creator: for
G O D made not Man like
other things made, but like
himselfe; like, I say, having
some sparkes of excellency,

K as

as representations of the Divine Nature ; though this likenes be such , that there remaines an vnspeakeable distance betweene God and man , euen in his greatest perfection .

Though the feature of the body be most beautifull , yet herein wee place no part of the Image of G O D : though wee confesse , that euen as the Lanthorne is illustrated by the Candle within it : euen so the body is made (in some sort) resplendent , by the brightness of the Soule within , in which the Image of GOD chiefly resideth . And yet to speake properly , wee say not : that the Soule , but that the whole man was made according to G O D S Image .

This Image (not to say any thing of the Spirituall Essence ,

Essence , and Immortality of
the Soule) was partly in the
Dominion granted ouer the
Creatures : which Dominion
was not direct and absolute:
(for G O D is the onely
soueraigne Lord ;) but pro-
fitable : consisting in his
dwelling , and the vse and
benefit of the creatures ;
yet the extent of this , onely
to the inferiour creatures ,
as the Earth , Sea , Ayre and
the creatures Husing in the
same . Partly also was the
Image , in the excellent
Graces of knowledge , Ho-
lineffe , Righteousneſſe , and
Truth , wherewith man was
endowed : so that as the
former resembled G O D S
imperious Maiesty , so this
his infinite Purity and Holie-
neſſe . And this all we are to
remember , that the Woman
was made aswell as the man ,
according to the Image of

GOD; though in regard of the subiection of the woman to the man, is more excellently, in that, appeares in the man.

1 Cor. 11.8

Vse. Labour for knowledge, and grace to liue godly, whereby thou resemblest God himselfe; and this is commanded; *Be ye holy, for I am holy;* sayth the Lord. For though thou hast a body beautifull, and a soule endued with much vnderstanding and wit; yet without wisdom and righteousness, without knowledge of heavenly and spirituall things, and the practice of piety and godlinesse: thou art not like vnto God, but like vnto the deuill himselfe.

John 8.44.

1 John 3.8.

Thus much of the first generall worke, the Creation now or the other, which is the preservation of the creature, called Providence.

Quest.

Quest. What is the Providence of God?

A. The Providence of God; is that way or manner, whereby I verily beleue that God knoweth, preserveth, governeth, and to their certaine ends directeth all and singular the things, with their action, which he hath created.

Explic. As nothing could haue beeene, vnlesse it had receyued a beeing of G O D; so nothing can continue, vnlesse it be still preserved by him: Which preservation of the creatures, is eyther generall, or speciall. The generall is eyther ordinary or extraordinary. The ordinary is that whereby he continueth the order, which he gaue the creature at the first: as the seasons and times of the yeeres, that the Sunne should giue light, the fire burne, the earth yeelde her fruit,

Deut.8.3.

bread nourish, &c, for this could not continue without the prouidence of God: as appeares in bread. The extraordinary is that, whereby he ouer-ruleth all second causes, and the course of things, so oft as he pleaseth: as making the Sunne to stand still, and diuiding the Sea, &c. The speciall is that whereby he preserueth, and careth for, not onely the kindes of things, but also the particulars of every kinde, not onely of the more noble Creatures, as of Man (of whom more hereafter in the Doctrine of Predestination) but of the least and most contemptible, with all their actions and events: not any winder yseth, not a cloud stirreth, not any rayne, snow, &c. falleth, not a sparrow or little Bird dyeth, or commeth into the tallons

Psal.157.8,
9,16,17,8.

of

of the Kite , or into the net
of the Fowler , but by him
who worketh all things ac-
cording to the counsell of his
will : yea our very hayres are
numibred . So that we beleue
the prouidence of God , to
extend it selfe , cuen to the
basest Worme , and least Fly ,
as well as to the Angels in
Heauen , and that it is as
large as his knowledge , e-
qually contayning all things
(though not giuing e-
quall thingsto all) vniver-
sals , singulars : things ne-
cessary , things contingent:
naturall , voluntary , good ,
euill , little , great : and
that it ordereth and gouer-
neth all things , and actions ,
as he himselfe hath decreed .
Neyther is this to flatter
GOD (as some haue sayd)
to say that hee careth for e-
very particular worme , flye ,
&c. as if so be G O D cared

onely for multitudes, and not for euery each one: when our Sauiour sayth, One Sparrow. He is aswell able to know them, & to prouide for them, as to makethem , and giue them life, and the payne is all alike to him,to care for euery one,as for a multitude ; neyther doth it derogate from his greatnessse, or goodnesse, but rather amplifie the same, when hee neglecteth nothing which he hath made. Surely it did not impeach his Maiestye to make them, neyther to preserue them.

Qn. But doe you beleue that Gods prouidence extendeth it selfe to all actions of men , euuen to decree , order , and gouerne euill actions?

Answ. Yes indeede; I beleue that eu'en the euill Actions of Men, are not onely foreknowne: but also decreed by God.

Expli. VVee need not feare to attribute euil actions to the decree of G . O . D , because the Scriptures so speake ; onely wee must soberly and wisely vnderstand it : namely , that *Pharaohs* cruelty, *Shemeis* cursing, *Ab-saloms* vncleannessse, *Iudas* his betraying of Christ , are not by his reuealed will approued , but forbidden: and yet that by his good pleasure hee will permit the same. VVhich permission we may not ynderstand to bee the cessation of his care and prouidence, or an idle winking at the matter , but ioyned with an active power, nor of infusing euill into men: but first of taking away or denying his grace, and of deliuering of them most iustly to Satan and to the lusts of their owne hearts : And also of bounding their wits,

Gen.45.5.
2.Sa.1 610.
Act 4.28.

purposes, and Actions, and
directing them to a good
end. For God is so good,
that hee would never suffer
euill to be, if he could not
bring good out of euill.
Euen as the skilfull Apo-
thecary knoweth how to vse
Poyson well, and to the
good of the Patient. And
surely, this is a most preg-
nant proofe of the powerfull
providence of God herein,
when those Actions which
are done by wicked men con-
trary to his will, yet are
brought to serue and fulfill
his holy will and purpose.
For euen as in an Army, one
fighteth for prayse, another
for lucre of the spoyle, ano-
ther is egged forward by
desire of renenge: yet all for
the victory, and for their
Prince: and as in a shipppe,
some weigh vp Anckers,
others stand at the pumpe,
others

others at the sterne , and all
by seuerall workes labour
for the safety of the ship: so,
whatsoever the wicked pro-
ound to themselues , yet
the Lord ordereth all to his
good pleasure, will they nill
they : so that as an arrow fly-
eth to the marke which the
shooter aymeth at , without
any sence whither it goeth ;
So the Lord serueth himselfe
by the wicked , though they
thinke not so much.Hence is
it, that though the decree of
Gods prouidence (as hath
beene sayd) is concerning
those euil actions; yet neyther
is God guilty,nor man guilt-
lesse. God is not guilty,bey-
cause he putteth no euill into
men , but vseth them as he
findeth them, and so maketh
them to serue his glory , who
may vse what Creatures hee
will , and cannot vse them,
though they be euill , but
well,

Esay 10.5,
6,7.

well, because hee is infinite-
ly good. Neyther is man
guiltlesse , notwithstanding
the Decree : for sinners are
not excusable , because there
is no force vsed towards
them , but they follow their
fins with great pleasure, and
a very willing minde , and
casting away the care of ver-
tue , doe of their owne ac-
cord , yeeld themselues to
their owne lusts ; respecting
in their euill deeds onely
the satissifying of their owne
wills, and not the fulfilling of
the will of God. The *Iewes*
did what the hand and will of
God had determined before
to be done to CHRIST ; but
they considered not that ,
but were led vnto that sinne,
by the malice and couetous-
nesse of their owne wicked
and enuious hearts , which
were the true causers there-
of. So that, (as S. *Augustine*
sayth)

sayth) in one and the selfe-same thing, God is iust , and Man is most vniust ; because in that one thing which they doe , there is not one cause for the which they doe the same.

Heere further it is to bee marked , that the Decree of God (in respect whereof all things are necessary) doth not take away contingency ; which is, when a thing, when it is , had cause whereby it might haue beeene otherwise. As the bones of Christ must be vnbroken, in regard of G O D S Decree, and yet they might haue bin broken in regard of their owne Nature , and the freedome of the mindes of the Souldiers. Neyther may any thinke , that hereby are frustrated, deliberations , prudence and vse of meanes : for as G O D decreeth the being

being of things , so also the meanes whereby such things shall bee . As in regard of Gods Decree , *Lot* cannot be burnt in *Sodom* ; but then hee must escape , and -hye him away out of the Citty. *David* must ouercome *Goliath* , but then hee must take his Sling , with the smooth Stones , with him. *Manasses* must be saued, because God hath so decreed , but then he must repent and beleue , which are the meanes of Saluation appoynted and decreed by God.

Vse i. Labour soundly to vnderstand , and with all thy wit to maintaine this Doctrine : for to deny the Providence , is all one as to deny God : and this indeede is a maine cause of the prophane-nesse of vile men.

Wherefore , denying a fatall destiny , whereby all things

things, euен God himselfe,
should be tied to the nature
of second causes, and abhor-
ring all conceit of fortune
and meere chance (which
are words fitter for Heathens
than Christians , which be-
leeue there is a G O D) let
vs hold fast this Doctrine,
that all things whatsoeuer
are gouerned by an Ocular
Prouidence: yea, if any thing
fall out , which wee might
thinke to be by chance , be-
cause we see not the cause of
it, yet to be perswaded that
so it was foreseen, and fore-
appoynted and decreed of
God, as that place of *Numbers*
35:22. compared with that of
Exodus 21:13. doth most
plainely shew.

Vse 2. This Doctrine also
comforteth many wayes:
First, if we (as we ought)
carefully obserue the expe-
riences of Gods prouidence
towards

Psa. 14.1.2.

Psal. 58.11.
Heb. 11.6.

towards vs, in the often unexpected successe of our affaires, we must needs both be confirmed in our fayth, the more stedfastly to depend and trust on God, and also be hereby occasioned often to give thanks.

Secondly, if affliction come, it teacheth that it commeth not out of the dust, but by the wise and iust appoynment of God. And this breedeth patience.

Thirdly, whereas the Church, and such as feare God, haue many enemies, this teacheth, that they can doe nothing, but as God pleafeth; yea, the very Devils them-selues can neyther hurt Job, nor enter into the Swine, but as they are licenced by God, and when he pleafeth to licence eyther Satan, or euill Men, or other Creatures,

to

to hurt his Children, or
Seruants, he both boundeth
them; beyond which they
cannot goe, and also in the
end turneth all things to the
best.

Rom. 8.38.
Sal. 25.10.

Vse 3. Neglect not lawfull
meanes for the accomplit-
hing of lawfull desires: for
this were to tempt God; And
yet trust not in the meanes,
though never so likely :
for that were to sacrifice to
thy net, with those wicked
ones, and to commit a kind of
Idolatry. Hast thou bread?
then that is a good meanes
of nourishing; but God can
breake the staffe of it, and
make it as a stone to thee;
for man liueth not by bread
onely, but by the Word of
Promise annexed thereto.
In the vse therefore of all
meanes, concerning eyther
corporall or spirituall things,
looke vp vnto Heauen,

Hab. 1. 16.

Deut. 8.3
and

Psal. 127.12

Gen. 22.8.

Psal. 55.22.

x Pet. 5.7.

i Pet. 4.19.

and pray for a blessing , or else thou wachest in vaine , thou labourest in vaine , in vaine thou vsest any meanes : yea , in the middest of many difficulties , though thou then see no meanes , yet trust in God , for G O D will prouide , as *Abraham* said : VVherefore goe on cheerefully in thy calling , seruing G O D , and cast- ing thy care vpon him , for he careth for thee . Nay commit thy very Soule vnto him in weldoing , as vnto a most faith- full Creatour : for if God cloatheth the Crafse , regardeth a Sparrow and number- eth thy superfluities , euen the hayres of thy head , how much more will he keepe and prouide for thy Soule , if thou fearest and obeyest him ? I say , Him , who regardeth all as one , and one , as if hee were alone :

who

who is neyther detayned about the care of one, nor distracte about the care of more ; to whom nothing is hard, because Almighty, nor multitude of busynesse can ouerwhelme, because infinitely wise : to whom be prayse for euer, Amen.

Thus much of the generall workes by which God is described : Creation, and Providence, which extend to all things. Now of the more speciall, which concerne the Church, which are Redemp-
tion, Sanctification.

Quest. You say that God is the Redeemer of his Church : What is Redemp-
tion ?

Ans. Redemption is a worke of God, whereby he hath ful-
ly delivred his Elect from
sinne, the curse of the Law, E-
ternall death, and the power
of the Diuell, by Iesus Christ,

1 Cor. 1. 30
Col. 1. 14.
Tit. 2. 14.

Math. 20.28
1. Tim. 2.6.
Acts 20.28.
1 Cor. 6.20
2 Tim. 2.26
Heb. 2.14.
Gal. 3.13.
Tit. 2.14.

to the prayse and glory of his Name. *and so to his end word*
Explicit. The delivery of Mankind from sinne and death, is significantly by the holy Ghost called Redemption; which signifieth, a purchasing or buying againe, or a ransoming at a price (as life for life) of them which are in bondage. Therefore is Christ called, a *Price*, a *Counter-ransome*. The Flocke of Christ is said to bee purchased with Gods owne Bloud; and *Ye are bought with a price.*

Wee were in bondage, euen to the very Deuill of Hell, the great enemy of Mankind, and therefore vntgodly men and women, are said to bee taken aliue, in the snare of the Deuill, at his will. And wee were in bondage to sinne, the curse of the Law, and to eternall

ternall Condemnation , from
all which Christ hath deli-
uered vs, by a price, euen Him-
selfe.

But here wee must know,
that Christ ransoming vs out
of the Clawes of the Deuill,
by a Price, payes not this
Price to the Denill, but to
God: who deliuers sinners to
the Deuill, as to his executi-
on to be tormented. And
when this worke of Redemp-
tion is spoken onely, of
taking vs from Satan, it
noterh that we are deliuered
by power, and force, not
by a Price. Therefore in the
Gospell, CH ROLST, in com-
parison of Satan, is called
the stronger, who ouer-com-
meth him and diuideth his
spoyles. We are sayd to
bee deliuered from O the
power of darkenesse, where
the M Vord signifieth by fine
force, to deliuer or plucke
away

Luke 11.22
Cola.13.

Heb. 2.14.

away. Euen as *David* pulled the Lambe out of the Beares mouth, so hath Christ by his Almighty power, rescued vs out of the mouth of the roaring Lyon: So also he hath destroyed the Deuill, not by abolishing his substance, but by weakening his power, as the Word there importeth: Christ then payeth his Blood as a price to his Father, and so forcibly deliuereth vs from the Diuell: who hath the power of Death, as the Hangman hath the power of the Gallowes; not absolute, but by commission from God, for the tormenting of the wicked. *so odw, is gnoni odi*
 This Redemption wee speake of, is so the worke of *SG O D*, that we exclude all creatures from any power, or possibility of redeeming vs. And we acknowledge it to be

Psal. 49.7

VIEWS

be the worke of the whole Trinity, deliuering vs in the person of the Sonne, who redeemeth vs by his merit, and by his Efficacy : by his Merit , deseruing Redemption for vs: by his Efficacy, effectually applying it vnto vs by his Spirit , and through Fayth.

Vse. First , here we may see the wonderfull misery, in the which we are all , till we haue our part in the eternall Redemption purchased for vs by Iesus Christ : For first, we are vnder the power of sin, and the tyranny of the Deuill , very bondslaves ; more miserable than euer were the poore Israelites in *Egypt*, or now are the poore Christians vnder the *Turkes*: for the bondage of these is onely bodily : ours more, bodily and spirituall also: our bodyes and very spirits being

Eph. 2.2.

ing subiect to obey his filthy will in all things.

Secondly, we are all our life time in feare of death: euen as is the cause of one condemned to the Gallows, he alwaies trembles and quakes at the approach and remembrance of the houre of his execution: So we, if God make vs sensible of our estate in regard of sinne, are alwaies haunted with the terrors of an euill conscience, as with furies and fiends of hell: as *Cain, Saul, Judas.*

Thirdly, we are firebrands of Hell, subiect to eternall condemnation, for our sinnes, &c. This is our misery, which whoso understandeth not, nor considereth, he never esteemeth this wonderfull mercy of God in redeeming vs, as he ought: For as he of that supposeth himselfe to be mor-

mortally sicke, higly reckoneth of the Physcion which cureth him , and he which is troubled but with some light infirmity, not so : Even so, to him, to him onely is the tydings of the Gospell welcome, the promise sweete, the Blood of C H R I S T O V N - ualuable , the loue of God vnspeakable , yea without measure , and passing all knowledge: which seeth his misery, and feeleth his heart wrung with the fettters, and bolts of sinne, and which considereth of those eternall torments due to the same.

*V*se 02. Here we haue a most sharpe spurre to prouoke vs to vse all possible care to please GOD in new obedience: namely thus, When thou wert a slave to sinne, and to the Devil, thou didst willingly and

L cheere-

cheerfully bring forth the fruit of sin vnto death: Seeing then thou art now redemed vnto the hope of eternall life, thou shouldest much more willingly and cheerfully live to him who hath redeemed thee. So *Paul* reasoneth *Rom. 7.6.* So also in

Rom. 7.6.

Exod. 20.3

the front of the Law, God urgeth vpon the Israelites the obedience thereof, *Exod. 20.2.* I haue deliuered thee from a hard and cruell Master, and slauish bondage; Therefore thou shalt keepe my Law. But (alasse) where is there one of a thousand which prouoketh his sluggish and dull affections with such meditations? Looke vp on an Israelite in *Egypt*, vnder *Pharaoh*, and his hard Taskmasters, and you shall see him early and late, drudging in the clay, sweating in the syron furnace, and gath-

ring Straw, to fulfill the number of Bricks imposed. Will not the Israelite, if the Lord shall ease his shoulder of this burthen, strive with all his strength night and day, to please his Deliuerer? Let vs looke vpon him in the wilderness. O monstrous wick-ednesse! There we finde that this same Israelite (being thus deliuered) contemneth and prouoketh his so mercifull Redeemer, by infidelity, mur-muring, blasphemy, idolatry, &c. Euen so, when men and women are in the way to Hell: what speed? Ieboes pace is not fast enough. Will not these flye, thinke you, if they could get that path that leads to Canaan?

² King: 1.20

It grieues my heart to consider the generall slow-nes of professors, scarce creeping like Snayles, when they should runne as swiftly as

Hazzad. || A Statute pace is
a great matter. Ah thou
wretch, with what face da-
rest thou looke vpon I E-
S V S C H R I S T when
thou haft shewed more a-
laicity to runne in the way
of sinne that leads to death,
then in the way of righteous-
nesse that leads to eternall
life? Remembrest thou how
eagerly thou haft pursued
thy sinnes and pleasures? O
happy art thou, if with such
violence thou now takest the
Kingdome of heauen. How
fleete hath thy tongue bin to
wrap out blasphemous oaths?
and haft not now a word for
praye of thy gracious Redee-
mer? Hast thou accounted
dayes and nights but short,
when thou haft bin at Cards,
Dice, at some enterlude, or
such like vanity? and dost
thou account an houre or
two spent in prayer and hea-
ring

ring the Word, & tedious? Whenn the Diuell was thy Master, was all too little to please him? and now thou hast such a Master as is Jesus Christ, wilt thou account any thing enough? ^{Redemption} ~~Redeem~~ bns Preade of one Pambura devout Man, who seeing a vile Strumpet passe by him (gorgeously attyred) fell a weeping; and being asked why he wept; It grieues my heart (quoth he) that yonder Strumpet should take more delight in pleasing the Diuel, then I doe in seruing God. So doe thou which readest these things, mourne, mourne, and lament, that thy heart, which hath beene as wax to the Deuill, is like a flint to GOD: that thou hast more delighted in vanity, than thou doest in godlinesse: that thou hast taken more paines

to fulfill thy sinfull lusts, and bestowed more cost in wantonnesse and pleasures, then thou dost to fulfill the Commandements of thy God, and to maintaine his worship.

Remember *Zacharius*, who was as liberall in Almes and Restitution, when he was a Conuert, as he was cruell in vniust exactions, when he was an Usurer. As *Paul* was a hot and fiery enemy to *CHRIST* when he was a Pharise: so was he a burning zealous Preacher, when he was a Christian. So, according to the measure of obedience which thou hast yeelded to sinne, let the proportion of thy obedience be which thou yeeldst to godlinesse: If not in worke; yet in affection and care to please God, with humiliation for that which is wanting.

Vse 3. Here we ought also

Luke 19. 8
Acts 8.3. &
9.2. & 26.
11.

to consider of the price whereby we are ransomed, and of the exceeding loue of God: for the price was neyther gold nor siluer, nor any corruptible thing, but the precious Blood of the Lambe vnspotted, Iesus Christ.

Marke thou which readest: it cost the very heart Blood of I E S V S the Sonne of G O D, who was without sinne, to saue thee a
vile wretch, from eternall
damnation, which thou de-
seruest by thy sins. The loue
of God herein appeared to
be most wonderfull, in that
he spared not his owne Son,
but gave him to death, euen
for vs, and in our stead, who
were not his friends, but his
very enemies. See what loue
the Father had shewed; that
thou an Impe of the Deuill
by sinne, shouldest haue the

1 Pet 4,18.
19.

Rom. 6.7,8.
Ez. 9.13,14

bloud of Gods owne Sonne
shed to make thee his sonne
or daughter. Let me speake
vnto thee in the words of
Ezra, which words he spake
from the occasion of a meaner
deliuernace. Seeing G O D
hath kept thee from being
beneath for thine iniquities,
and hath granted thee such
deliuernace, shouldest thou
continue in sin ? shouldest
thou rebell , and returne to
break the Commandement
of such so mercifull a God :
by drunkennesse, blasphemy,
lying, pride, whoredome ; or
any prophanenesse? Shouldest
thou despise the Sabbaths,
Word, Sacraments, Bloud of
such a Saviour ? Shouldest
thou refuse to sacrifice thy
Body and Soule to his
glory , that refused not to
sacrifice his precious life for
thy saluation? Shouldest thou
be a niggard of thy duty to

expounded and applied.

him, yea, of thy best bloud,
who was a prodigall to ex-
pendis and shead his bloud
to red come thee? Now God
forbid. Nay, this inexcus-
ably bindeth vs all, to all
thankefulnesse and true o-
bedience. *In as much as the*
Redemption we speake of,
is so excellent a thing.; all
such are conuinced as grie-
uously guilty, which blas-
phemeth and speake euill of
the same. For there are many
whou call light, darkenes,
and darkenes, light, account-
ing the freedome we speake
of, intolerable slauery,
and that to bee the onely
free life, as ite as they list,
in all pleasures and licencious
prophanenesse uncontrolled.
If they be told that they must
give themselves to frequent
Prayer, and reading and hear-
inge the Word; that they must

Lu. i. 74,75
Tit. ii. 14,15
&c.

mortifie their lusts, relinquish their vanities, renounce their pleasures, abandon Company, precisely keep the Sabbath, &c. O say they, here are bands indeed fitter for gally-slaves, than liberall and free dispositions. Art thou which readest those things, of this mind? Then know thou, that hee is not more a slave that tugs at an oare in a gally, vnder the Spaniard or Turke, than thy selfe in a spirituall respect: though in a ciuill thou posseste and enjoy much riches and freedome. As he that ruleth his own mind, is better than he that winneth a City: So he is the basest slave, that is a slave to his sinfull lusts and affections. If we had no Scriptures declaring the bondage of wicked men: yet the very Heathen beare witness unto it. Tully sayth, that he is

Prou. 16.32

is the free man indeede, which serueth no filthines. And the Stoicks (renowned Philosophers) taught, that wise men were only Free-men, and all fooles seruants. O how many Lords haue they, which haue not Christ their onely Lord ! For eyther anger and malice will play the Tyrants ouer them, as in *Cain* and *Saul*: or Pride, as in *Nabuchadnezzar*; or vncleannessse, as in *Amnon*; or Covetousnesse , as in *Abbas*, and *Iudas*, &c. from the the cruell rule and dominion of all which , those are deliuered, which are the redeemed seruants of Christ : whose seruice is indeed perfect freedome. And therefore the Saints haue alwayes exceedingly gloried to be called the seruants of God. So David acknowledgeth , saying Behold, Lord, I am thy Seruant, I am thy Seruant. So the Apostles,

Gen.4.4.8.
1 Sam.18.8,
&c.
Dan.4.27.
2 Sa.13.2.
1 King.214.
Psal.116.16.

Rem. i. i.
Phil. i. i.
Tit. i. i.
James i. i.
2. Pet. i. i.
Iude i.

Apostles, as Paul, who beginneth some of his Epistles thus: *Paul, a Servant of Jesus Christ, &c.* So James, Peter, Iude, though some of them might haue gloriied in their Titles, as being the kins-men of Christ. If the seruants of mortall Kings haue many priuiledges and much frēdome, then much more the seruants of the immortall God, euē Iesus Christ the King of Heauen and Earth. In regard of the Order which is betwixt theredeemed and the Redeemer, & the obedience which we owe vnto our Redeemer; we are seruants: but in regard of the Diuine Covenant, and our Communion with Christ, we are free-men, free from sinne vnto righteousness, the sonnes of God, the brethren of Christ, and co-heires with him of the Kingdome of Heauen. Such honour

honour haue all his Saints,
such freedom haue all his
seruants. Wherefore if thou
beest not yet set free by the
Sonne:Sue, seeke, labour for
it. Cry vnto the Lord as the
poore *Israelites* in ~~Egypt~~; Exo.3.7,9,
For if ciuill freedom be to be
vsed,rather much more is spi-
rituall. Euen the natures of
Birds and beasts which are
wild, being kept for delight,
may teach vs here in: for though
we make neuer so much of
them, and feode them neuer
so plentifullly; yet they are
hardly by Cages, chaynes, &c.
kept and holden, and continu-
ally they seek to be enlarged.
Lo, if thou be not more bruti-
tish than the very Beasts, thou
wilt not suffer the Devil to
cage thee vp in so deadly
service; but thou wilt endea-
uer and seeke by all meanes
to be enfranchised by Iesus
Christ. *Acti v. 26. 10. 1. Now*

Exo.3.7,9,
1 Cor.7.21.

Vse 5. Examine whether thou beest redeemed and set free by Christ or no. Thou mayest know it by three notes: First, by thy affections: secondly, by thy workes: thirdly, by thy manner of working. First then, how art thou affected to this liberty? Dost thou reioyce in it more than if thou shouldst find great spoyles? Can you feelingly giue thanks for it from thy very heart-root, as thou readist of *David*, and *Paul*? And art thou carefull to stand fast in it? and that thou be not entangled againe in thy former bondage of sin? As we see Townships that haue obtained Charters and Priuiledges, are wary that they be not infringed. Then it is a good signe that thy heart is blessed with the rich grace of God in thy Redemp-
tion. For as the vnuaualable excellency

Psal. 103.2,
3,4.

1 Sa. 6.14.

excellency of it, will make vs carefull to preserue it: So the ravishing sweetenesse of it is such : that it is as possible for them which haue tasted it , to contayne their hearts and tonges from prayses and thanksgivings , as it was possible for David to keepe his feete from leaping and dauncing for the ioy of the bringing home of the Arke of G O D . But if thou beest so dull , and insensible of this mercy , that thou never giuest thankes for it ; or with lesse earnestnesse then thou doest for meate and drinke , and art careless thou art yet a bond-slaue , and hast not obtained this freedome .

Secondly , what are thy workes ? If thou commest into the house of Noble-men , and seest one walking and rubbing of Horses , another sweeping

Sweeping of houses, another scouring spits: thou will presently judge that none of these is the Master, but that they are all of the baser seruants. So if thou seest any given to blaspheming the name of G.O.D; to drunkennesse, uncleanesse, pride, idlenes, prophaneness, undoubtedly all such are very slaues of sinne, and of Satan, even as our Sauiour Christ wist. neslet in the Gospells, that they which commit sinnes, are the seruants of sinne, and of their father (or master) the Devil. For such workes become not those which are set free, and redeemed by Christ, who as much disdaied to defile themselves with such base and sinfull practices, as a Noble man scorneth to put his hand to the scurvy and flauish workes before mentioned.

Thirdly,

John.8.34.
44.

Thirdly, It may be thou doest many outward things commanded, as are praying, hearing the Word, receiving the Sacraments, observing the rest of the Sabbath, belieuing the poore, &c. But how doest thou these things willingly and freely? or as being constrainyd? This is the note of a slau: the other of a free-man. For true liberty is freely to follow after righteousness: And those that are truely set free by Christ, do willingly and of themselves by the sanctification of the Spirit, that which wicked men and bondslaves doe only for feare of punishment. If therefore the keeping of the Sabbath, and the dueties thereof be not tedious to thee, but a delight: if thou releeuest the poore, not grudgingly, but cheerfully: If the commandements

Ioh.5.3.

of G O D are not grieuous to thee: It is a comfortable signe of thy Redemption. Bee thankefull and persevere.

Quest. But you sayd that Man was created according to the Image of G O D; in a most holy and happy estate: How then comes he to stand in neede of a Redeemer?

Ans. I beleue that Adam and Eue being created by God, according to his Image, in singular happiness, and placed in Paradise, did notwithstanding willingly, and by the enticement of the diuell, fall away, transgressing Gods Commandement given unto them; and so made themselves, and their posterity, subject both to sinne and death, the wages of the same.

Explic. Though it be farre better to indeauour to come

come out of the misery we
are in, then curiously to en-
quire how we came into the
same: yet because many ne-
cessary points depend on
this; and we never seeke the
heauenly Physicion till we
understand and feele our dis-
ease, and the danger: There-
fore it is necessary that we
should haue some good mea-
sure of knowledge thereof:
Which we shall attaine, if
we consider these two things:
first, what *Adams* state was
in his Innocency, and vpon
what conditions it did stand.
Secondly, the manner of his
fall: We will here intreate of
his happiness and the condi-
tions thereof. The happiness
of our first Parents may be
referred in these heads: first,
that they were created in the
Image of God, together with
the manner of their creation:
but of this before.

Gen. 3.

Secondly,

Gen. 2, 9, 10
13.

Secondly, that they were placed in the Garden of Eden, translated by the Septuagint, Paradise, and commonly so called, because it was a place of singular delight and pleasure & a most pleasant place, in regard both of the variety of all pleasant fruits (the Trees also of knowledge and life in the middest thereof) and also in regard of the precious Rivers watering the same: Unto this our Sauiour alludeth, when he sayth to the thief; *This day thou shalt be with me in Paradise:* not that Paradise wherein Adam was put, which was defaced in the flood: but Heauen, so called, for the happiness, joy, and rivers of pleasure, which are there for evermore.

Thirdly, the happiness of our first parents is set downe,

downe , from their freedome from all things which might hurt their bodies , or disturbance their minds . They were both naked , and were not ashamed . *They were naked ;* Hereby is signified , that their bodies had a kind of impassibility : so that though they were neyther hayry nor woolly as other beasts , nor clad in apparell , as now ; but of a soft and smooth skinne , and naked : yet they were not subiect to the iniuries of the weather , as rayne , winde , heat , cold , &c . *They were not ashamed :* Not as though any vndecent thing were spoken of them , (as now he is accounted a beast that is not ashamed of his nakednesse .) but first , to shew , that inwardly in their minds did shine the Image of G O D ; that is ,

Inno-

Innocency , Sanctity , and Integrity , &c. in which if they had continued , they should not haue needed their figge-leaves , nor any apparell : Secondly , that outwardly in their bodies was exceeding beauty , and perfection of all parts , so that there was no vncomeliness , no not in those members , which after sinne , naturall shame , for their deformity and vnseemliness , teacheth vs to couer . Thirdly , that in the inferiour parts of the minde and body , there was no inordinate motion or appetite : all members of the body , and inferior desires , being ruled and governed by the inward grace of the mind : So that if wee meditate of these things , we cannot but conceive , that the happinesse of our first parents was very great .

Now

Now wee are to consider of the conditions, on which this happinesse did stand : for they were created thus : but mutable, and changeable, and this state to continue : and in the end to be translated to a celestiall life , if they kept the Commandement of God , otherwise not.

Gen. 2. 16,
17.

The Commandement was about one of the Trees which were in the middest of the Garden , namely, the Tree of Knowledge of good and euill : which was so called , not of the effect, as though it had a quality to sharpen the wit , but of the euent , being a Sacrament of triall and admonition to them , that if they did eate of it , then they should haue wofull experience of the good they had lost , and of the euill they had gotten,

they

they hauing before a speculatiue knowledge, but not practicall experience hereof. The other Tree was called the Tree of Life, both because it had a power or vertue to preserue life and health, and also more principally, because it was to our first parents a symbole, signe, or Sacrament (as S. *Augustine* and other learned call it) of the continuance of their life in Paradise, and after, of their translating vnto a heauenly life, if they continued in obedience.

Vers. 17. The Commandement concerning the Tree of Knowledge, contained a Prohibition, which was this: *Of the tree of Knowledge of good and evill, thou shalt not eat.* This Commandement GOD enforced by two reasons: The first, from the liberty God gaue

gaue them to all the rest of Verse. 16.
the Trees in the Garden.
Therefore he might well ab-
staine from this one. The
other reason, from the danger
ensuing, if he did eate; *Thou*
Verse. 17.
shalt dye the death: that is,
Thou shalt certainly dye,
temporally here, in the sepa-
ration of the soule from the
body, and spiritually in lo-
sing the graces before spo-
ken of; and eternally in
the separation of Body, and
Soule from G O D. This
was mans happinesse and
it stood on this condi-
on, if hee obserued the
Positiue Law giuen him of
God.

Vſe 1. Death, to speake
properly, is not naturally,
namely, according to the na-
ture of man in his Creation:
but against nature, com-
ming in by sinne, *Adam* be-
ing created to immortality,

Rom. 5.12.

M that

that is, in such estate, that if he had neuer sinned, he should neuer haue dyed. For although *Adams* body was mortall in ir selfe, and could dye; yet it had a power not to dye through the gift of the Creator; namely, if he continued in his integrity. So *Adam* in his state of innocency was both mortall and immortall, in diuers respects: immortall, hauing not an impossiblity of dying, but a possibility of not dying, which possibility he lost by his sin, and in stead thereof receyued a necessity of dying; *Thou shalt dye the death:* He was mortall, not because hee should haue actually dyed, if he had not sinned; but because if he sinned, it was possible he should, or he might die. Death then commeth not from nature, but from sinne.

Vse 2. The remembrance
of this happinesse of our first
parents, which they lost to
themselues, and to vs, by
their fall, should moue vs,
euен with teares of blood (if
it were possible) to bewayle
our present misery in which
we are; which is as farre
from that happinesse, as
the Earth, nay, as Hell is
from Heauen. Then man
was the Cedar of Para-
dise, the Picture of Hea-
uen, the glory of the Earth,
the Ruler of the World, and
G O D S owne delight: But
now he is the Fire-brand of
Hell, the picture of the
Diuell, more base then the
basest creatures on the earth;
cloathed with no lesse dis-
honour and shame; then
he was before crowned with
honour and glory: Not
onely, as Nebuchadnezzar,
transformed into a beast,

M 2 but

but being made of the Temple of GOD, a cage of vncleane spirits : yea, the very habitation of the Deuill.

Wherfore let vs take vp a grieuous lamentation, when we looke backe to our first glory, and to Paradise, our ancient right. And if there be any sparke of heauenly courage and wisedome in our breasts, let vs endeauour to recover that by CHRIST, which we haue lost in Adam : Nay, GOD offers, in his belonerd Sonne, more glory, better happiness ; let vs not be so betrodden, as to suffer Satan to deceiptfull and deprive vs of the recovery of GODS sauour, by our continuall sinne, which first he made vs lose by committing sinne, &c.

K³. Man in Paradise, in the time of his Innocency, might not be idle, nor without a positive Law, for obedience: so that neyther labour in dressing the Garden, nor to be tied to speciall duty by the Law, was any impeachment of his happiness: Those therefore which place any pleasure or happiness in idlenesse, or in desiring to live as they list, and to bee lawlesse, doe exceedingly manifest the vile corruption of their hearts: for idlenesse and lawlesse liberty was not permitted to Adam in Paradise.

Q³. I something conceyue the happiness of man in his creation, and the conditions of the same: Now I pray you shew me, what was the manner of his fall?

Answ. The fall of our first parents was, their voluntary transgression of the Commandement of GOD, in eating of the fruit of the forbidden tree; caused by subtil malice of the deuill, and their owne infidelity, Gen. 3. thorow the whole Chapter.

Explic. Out of the third Chapter of *Genesis*, which is called of some, *The Patriarks Catechisme*, we are taught of the fall and sinne of man, of the anger of GOD, of the punishment of sinne, and of the beginning of mans misery, vnto the which he was not created, but into the which he fell, by the justice of God, through his sinne: poynts hidden from the wise, and reuealed by the Word, by which we come to know the cause of all the miseries which

which follow our nature ; which miseries the Phylosophers saw, and confessed : but the wiest of them could neuer conceyue the cause thereof , which is sinne.

In this third Chapter is also contained a most excellent (even the first) promise of Christ. But we are briefly to consider of his fall, which is set downe in the sixe first verses: the rest of the Chapter shewing the consequence of the fall.

The Deuill , being fallen irreuocably, comes into the Garden , and in the forme of a Serpent , I meane, speaking in and by a true Serpent , out of cruell enuy of Mans happinesse, and an insatiable desire of doing hurt, tempts the first Woman , and by the Woman , Man to sinne , and preuayles :

Hee boords the VVoman thus : Yea , hath G O D sayd, Yee shall not eate ? &c. As if he should haue sayd : It is a likely matter, that G O D cares what yee eate. VVhat , doe you thinke that G O D stands vpon an Apple ? It is not to be beleueed : Hath he created all things for you , and would he not let you vse all things ? This is the first assault : which the Woman weakely resisteth , beginning even at the first to yeeld, as appeareth by rehearsing the commination, or threatening falsly ; For whereas G O D sayd ; Thou shalt dye the death , noting the certainty of it : shee speaketh doubtfully ; Lest yee dye. As if she began to thinke, that it might be they should dye, if they did eate , it might be not.

The

The Deuill perceiving
the VVoman to stagger, and
the wall of her faith to
shake, plies all his Ordnance
to the battery. For the Word
was no sooner out of her
mouth, *Lest yee dye*: but he
replyeth: *Yee shall not dye*
at all. As if he should haue
sayd: *VVhat? Dye?* with
eating so fayre an Apple?
Can there be any hurt in
this? Silly VVoman: *Yee*
shall not dye at all. GOD
affirmed, *I'ee shall dye cer-*
taynely. The woman doubt-
eth, *Lest yee dye*. The Deuill
that old Lyer denyeth;
Yee shall not dye at all. Then
(not giuing the VVoman
any respit to bethinke her,
or to reply.) hee accu-
ieth GOD of envy, and
promiseth Diuinitie vnto
them. O (sayth hee)
GOD knoweth, &c. As if
he shoule haue sayd, GOD
envies

envies your happinesse, and I cannot but tell you of it. For he knowes well enough, that if you should eate of that Tree , you should see that you never saw (O subtill deceiver !) and that yee shall bee as Gods. Impudent lyer ; wheras by this meanes both they and their posterity became like vnto him. Behold , O woman (sayth hee) what a goodly Tree this is ! how pleasant to the eye, delicate to the taste , Divine for vs. Can it doe you any hurt ? Would any but fooles abstaine ? Goe to, eate and feare not. Ile warrant you. And then the VVoman yel- ded , and seeing that it was good for meate , pleasant to the eyes, and a Tree to be desired to get Knowledge: she tooke of it , and did eate , and by these fame reasons ,

reasons perswaded her Husband , and gaue him, and he did eat. Ah : and Alas! whose heart is not moued to ruth ? who mournes not, that considers the fall of the Mighty ? Oh ! How were the Mighty ouerthrowne in the midst of Paradise by the subtily of the Serpent ? Euen holy *Adam* by the enticement of his Wife ! Tell it in the gates of the Cityes , preach it on the house tops , and publish it in the eares of all the VVorld , till the Inhabitants of the Earth mourne, for the misery that is come vpon them, euen till the Elect and Beloued bee deliuered, and renued by the strong Arme , and Grace of their Restorer and Sauiour Christ Iesus.

This is the fall of our first Parents , euen their
most

most grieuous sinne: which is not to be measured by the price of the Apple , but by the Person whose Commandement is broken : together with the great reason they had to keepe it , and the easinesse of performing the same. It is thought of some to be the greatest sinne pardnable, that euer was committed : and surely it was most haynous , and iniurious to GOD our Creator ; being called the Fall , because it is not one sinne, but many, as , First, Doubting : Secondly, Infidelity : Thirdly, Security : Fourthly, Curiosity , seeking wisdome beside the VVord : Fifthly , Pride : Sixtly, Idolatry , preferring the Deuill and his lyes , before GOD and his Truth : Seuenthly , horrible Vnthankefulnesse : Eightly , contempt of God : Ninthly ,

Ninthly, murder both of themselues and of their posterity. &c. If therefore any shall censure the punishment inflicted vpon our first parents, as too great, or iniust, hee knowes not (sayth one.) how to measure, how great their iniquity was in finning, where there was so great facility of not finning: neyther is their finne more to be prayed for making a way to the comming of our Sauour, then *Iudas* his treason is to bee commended, for making a way to his passion.

The consequents of this fall, follow in the seventh Verse, to the end of the Chapter, viz. VVhen they had both thus eaten, then their eyes were opened, and they saw that they were naked, and they were ashamed:

ashamed , and fled from G O D . Their eyes were opened ; Not that they saw not at all before , but to see that which they saw not before , towit , their owne misery and shame ; In the act of their sinne their eyes (that is, of their vnderstanding) were shut by the witchcraft of the Deuill : After their sinne , they were opened , their consciences accuse them of guiltinessse , they sensibly feele their nakednesse , that is , the corruption of their nature , the losse of the Image of G O D : *And are ashamed:* Then they seeke figge-leaves to couer the nakednesse of their bodyes , flye from G O D , deny the fact , and most impudently excuse themselues : the woman laying the blame vpon the Serpent , the man vpon God.

Then

Then God sentenceth them to all manner of miseries for their transgression : and yet in mercy propoundeth a Saviour, which is the seede of the woman, Iesus Christ, by whom they might be sauued through fayth and repen-tance : For it is probable, and pious to beleue : that those our first Parents repented : were received againe into Gods fauour, for the merits of that promised seede of the Woman; and that after their death they were also translated into the King-dome of Heauen.

Vse i. If Adam and Eve, hauing the Image of GOD shining in them, and being in Paradise, were not out of the gun-shot of Satan, but were tempted and ouercome ; VVhat person or Place can then bee free?yea, who can preuayle ?
but

1 Pet.5.8.
Eph.6.10.
11,120.
2.Cor.13,9.
8c.

but onely such which obtaine sufficient grace, continually pray for strength, and watch against this devouring enemy, putting on the whole armour of God.

Vse 2. In as much as Satan doth not at first plainly tempt *Eve*, to disobey G O D, but first cunningly beginnes to breed a doubt in her minde of the certainty of G O D s Word, we are taught two singular things : First, to obserue the order of the Deuils proceeding in temptation : for looke how hee dealt with *Eve*, so he dealeth with vs, drawing vs, not bluntly and at the first dash, into euill, but by degrees: As when he would keepe men from Repentance, that they might be damned with him, he will not at first say, *Ye need not repent at al;* but

but thus ; (much like as he dealt with *Eue*) Yea ? Beginne so soone to be precise ? VVhat ? A young Saint ? Lose your best time ? The flower of your age ? VVyther your body with griefe, care, study , and melancholy ? Bury your selfe quicke ? Tush, giue your selfe liberty . ; you are young, you shall haue time enough afterwards , you neede not repent as yet . Thus doth the Serpent hisse : But yeeld in this , and deferre thy Repentance , and then he wil frore out boldly . Thou needst not repent at all , &c. Secondly , hence we are taught , that if we would be preserved in the time of temptation ; then one singular meanes is to hold fast the Word of God , and to beleeue it : which was the weapon wherewith Christ repelled and foyled the Deuill

deuill in the Wildernesse : when hee brought Eve to doubt of this, she was easily ouercome: so if he can bring vs to negle^t, contemne, or speake euill of the Word, or but to doubt of the truth of it , he makes reckoning we are his owne. This is , as if we should yeeld our weapons into our enemies hands to cut our owne throats, for then we must needs be ouercome,&c.

Vſe 3. From the guiltinesse of conscience , corruption, shame , and other miseries, issuing from the disobedience of our first parents ; wee learne what it is to sin: namely , to bring our selues vnder the danger of all the curses and plagues of God. The Deuill promiseth pleasure and profit, if we sinne, fulfilling our owne Lusts , beeue him if thou wilt : Hee that

that tempts thee now, will, if thou beeſt ruled by him, torment thee; for it afterwards. Remember how hee promised a kinde of Diuinity to our first Parents, and tremble. Labour what thou canſt to reſiſt him, and re-pent.

Vſe 4. When we ſee our nakedneſſe, bodily, or ſpirituall, or feele any cold or heate hurtfull ; ſickneſſe, want, payne, &c. we ſhould call to mind the originall of all theſe our ſinnes, and be humbled, &c.

Qu. What iſ Adam and Eue thus offendēd ? what iſ that to vs ?

Anſw. Yea, very much; for though Adam actually tranſgressed, yet because he was not as a priuate, but as a publike perſon, repreſenting, and the ve-ry roote of all mankind: re-ceiving, and loſing, not onely for

for himselfe, but for all his posterity, the grace which he had: Therefore his fall made both himselfe and mankind also, culpable, guilty, and corrupt, &c.

Expl: c. In Adams sinne, three things concurred: First, the Actuall Transgression: Secondly, the Legall Guilt: Thirdly, the Naturall Praiety, or Corruption. These three are conueyed to all Posterity (the Virgin *Mary* not excepted) which are by naturall Generation descended of *Adam*; and that three wayes. The fault by participation: For as *Leui* was in *Abrahams* loynes, so were wee in *Adams*: Therefore the Apostle sayth, *That in Adam all sinned*. The guilt by imputation; as the sonne of a Traytor, loseth the honour his father lost by Treason. Therefore *Paul* sayth; *By the offence*

Rom. 5. 12.

Rom. 5.18

fence of one, the guilt came
on all men to condemnation ;
and this is meant, when we
say , the sinne of *Adam* is
imputed to vs. The corrup-
tion by Generation : there-
fore it is sayd: *By one Mans*
disobedience , wee are made
sinners : So *Adam* begat Rom. 5.19.
Seth, not according to the
Image in which he was first
created , but in his Image as
he then was , corrupt ; that
is , a corrupt father begat
a corrupt sonne. *As that*
which is borne of the flesh, is
Flesh ; As a serpent engen-
ders a serpent ; so sinfull
men beget sinfull men ; ac-
cording to the Rule : That
which is begotten, follow-
eth the nature of that which
doth beget. Euen as we
see it often come to passe,
that children , whose pa-
rents labour of the gout or
stone , doe receiue from
them Gen. 5.3 .John 3.5.

them certayne incurable im-
passions and dispositions to
such diseases: so it alwayes
comes to passe , that all
children descending of de-
filed parents , do vnresist-
ably draw from them that
originall defilement : For
as the person of the first man
corrupted the whole Na-
ture : so that Nature doth
now corrupt the persons of
all men. Neyther doth this
hinder , because some are
regenerated, and their sinnes
pardoned : for men beget
not children as they are re-
generate , but as they are
men : euē as a circumcised
Father begetteth an vncir-
cumcised Sonne ; as cleane
seed-Corne commeth vp
with straw and chaffe and
other wrecke : so men ,
though they haue obtained
grace , beget children which
are borne and conceiued in
sinne.

Vſe I.

Vſe 1. Hence we learne ,
that children are corrupt ,
not onely by imitation , but
also by nature : not as it was
at first created , but as it is
now corrupted ; none par-
taking thereof (Christ onely
excepted) but being culpa-
ble , guilty , and corrupt there-
by .

Vſe 2. This also admoni-
sheth parents , with all care
to endeauor to bring vp
their children in the instruc-
tion and information of the
Lord : that as they are In-
struments of their genera-
tion , and also of their cor-
ruption and guiltinesse , con-
ceyued by the same ; so they
become instruments , by their
good Education and Dis-
cipline , of their regenera-
tion by the Spirit of G O D .
Surely those parents which
beget and bring forth chil-
dren , and care not to teach
them

them the feare of God, and to instruct them in holynesse, both by doctrine and example, bring forth children (as much as in them lyeth) for the Deuill, and not for God, &c.

Q. Tell me more plainly, what is that corruption that you say is conueyed vnto vs from *Adam*?

Ans. It is that which is called Originall sinne: which is the guiltinesse of Adams transgression, and the disorder of the whole man, brought upon all Mankind by the fall of Adam; whereby they want the righteousnes which ought not to be in them, and haue that unrighteousnesse which ought to be in them, which makes them inclinable to actuall sinne, being the fountaine thereof.

Explic. This corruption of Nature is called *Originall sinne*, or of beginning; which name S. Augustine first gaue vnto

Gen. 8.
Rom. 7.14.
Psal. 51.7.
Rom. 8.7.
1 Cor. 2.14
15.
James 1.14,
Math. 15.10.

unto it, having to doe with
the Pelagians; which appella-
tion is most apt: First, be-
cause it was from the begin-
ning as soone as euer the fall
of *Adam*, was: Secondly, be-
cause it is one of the first
things which is with the child
in the conception: Thirdly,
because it is the beginning of
all actuall sin: Generally and
more largely taken, it signifies
the sin of *Adam*, the guilt fol-
lowing, and the corrupti-
on: but more strictly, it is v-
nially taken onely for corrup-
tion of nature, which imply-
eth the losse of the Image of
God; and in stead thereof, in
the mind, blindnes and vani-
ty; in the will, stubbornnesse
and rebellion: and in the af-
fections, fences, & the whole
body, grievous disorder con-
trary to that that should be, &
inclinable to all euill: Yet we
may not thinke, that the sub-

Rom.5.14.

stance of body and soule, or any faculties are impayred ; but as in a poysoned Foun-rayne, there is the water, and the running, only the wholesomenesse is taken away : so onely the soundnesse of these is lost, and in the roome thereof, all vnsoundnesse hath taken place. This corruption, which we thus speake of, hath truely the nature of sinne, and maketh subiect to the wrath of God, as is manifest in Infants, which die, though they haue committed no actuall transgression , as *Paul* reasoneth. And this is further to be remembred , that it is not so deriuied unto vs, that one hath one part of originall sinne ; and another, another part : but it is wholy in euerie one , and is the seede and spawne of all sinne, euен of the sinne against the Holy Ghost.

P. 5. 2.

Vse 2. Hence we see, that
we are corrupt and guilty
of hell, euен in our mothers
wombe; being conceyued in
sinne; so that a childe of a
day old is not innocent,
though we call them so, in
regard of any actuall rebellion
in their owne persons per-
formed; for there is in them
sinne, or concupiscence, in
the first act, as they say, euен
as rauinousnesse in the Lyons,
or Wolves Whelpes;
which also afterwards will
breake out into the second
act in time to come. Euen
as therefore wee kill an old
Wolfe, or Snake, for the
hurt it hath done, or isrea-
dy now to doe, and also all
the young ones for the hurt-
full nature they haue, which
in time will shew it selfe: so
God may iustly cast, euен
Infants, into hell, for the
corruption of their Nature

and will, all such of them, which he hath not, by election of grace, ordayned to eternall Life.

Vse 3. Seeing there is in euery one an inclination, through corruption, ynto all sinne, euen that vnpardonable one, then, if thou hast receyued grace and power to master thy corruptions, acknowledge him who hath preserued thee; and when thou seest a drunkard, or any other sinner wallowing in his sinne, prayse God; for thou art of the same mould and mettall; and if thou dost not the like, it is not the goodnessse of thy nature; but the mercy of God restrayning, or sanctifying thy corrupt heart. Also, let it teach thee, not to despaire of thy neyghbour, or rashly to condemne him, that yet hath not obtained mercy: so what know-

knowest thou, how GOD will deale with him ? Rather pray for him and endeavour to bring him to the partaking of that grace which thou hast receitid , which is indeed a property of true grace.

Use 3. This also teacheth a singular poynt of Wisedome : namely , in the practice of Repentance , to strike at the roote , to crucifie the flesh , and the affections , and to destroy the body of sinne , which is this corruption we speake of . And so much the rather , because it is not a slight frothy thing , (as the Papists presumptuously affirme) but indeede farre more grieuous , then the staine we receive from our actuall transgressions : euen as hereditary diseases are worse then accidentall , be-
cause incurable ; it is also the

cause of all actuall sinne. Therefore as Physicians in the curing of diseases , remoue the cause : or as a man that would destroy weeds, pluckes them vp Roote and Rinde; So bend all thy force, study, and sorrow in repen-tance first this way. For from whence are drunken-nesse, whoredome, idolatry, blasphemyn, lying ? &c. euen from this bitter roote , this vncleane fountayne of Ori-ginall sinne. As therefore *Elisba* healed the bitter Wa-ters , by seasoning them at the Spring: So he that would haue a sound and holy life, must labour to bee sound within , and that his heart bee truely seasoned with grace : else all is to no pur-pose.

And here is the diffe-rence betweene Hypocrites, and such as are truly renew-ed:

ed: they cut off the branches, these the roote: they reforme the Action, these the affection of sinning. Therefore as *Sara* will haue *Ismael* put away, and the Bond-woman his mother also: So are we also to put from vs all euill actions, and to mortifie euen the affection of sinning, if we would soundly repent.

Quest. You speake of Actuall and Originall sin: what is sinne?

Ans. Sin is a transgression of the Law.

1 John 3,4.

Quest. What is the Law you speake of?

Answe. The Law which I meane, is the eternall rule of Righteousnesse in God, manifested to man, first, in the creation, afterward repeated by the voyce of God, and written in two Tables of stone by the finger of God, contayning divine Precepts what we should

N 4 be

be, doe, and leave undone, requiring perfect obedience under the bope of Life, & punishing the least disobedience with eternall death.

Lcui.18.5.

Deu.27.27.

Expli. This Law is taken sundry wayes in the Scripture, here wee take it for the Morall Law contayned in the ten Commandements: we call it an eternall Rule of righteouſneſſe in G O D: because it is a bright beame issuing from the Father of Lights, contayning the summe of his will, concerning his worship, and the duety of man unto him, and to his neyghbour. For Gods will is the rule of all righteouſneſſe ; the Law, the Co-py of it: therefore obedience of workes, is called diuers times, doing of Gods will in his Word.

Mat.6.10.

& 27.1.

The Law is an eternall rule, because it was alwayes in God,

God, and shall for euer con-
tinue, euен vnto all eternity,
perfectly to be kept in Hea-
uen; and also to distinguish
it from the Ceremoniall and
Iudicall Lawes, which are
abrogated. The Ceremoniall
in regard of Vse and Obser-
uation, and the Iudicall in
regard of Obligation: So
that, as we may, at no hand,
bring into Vse the Leviticall
Ceremonies, so we are not
bound to the same forme of
Lawes Politicall, which were
giuen to the Commonwealth
of the *Iewes*. And yet the ge-
nerall equity of both re-
maines; of the Iudicalls, that
sinis to be punished by the Ma-
gistrate: of the Ceremonials,
that God is to be worshipped
in the comelinesse him-
selfe hath commanded; besides
the substance of these
Ceremonies, which remaines
for euer, Iesus Christ.

This Law was at the first printed in Adams heart, the knowledge and loue thereof, being a part of the Image of GOD in him. A glimmering whereof, GOD in his singular wisedome, continued in the heart of man after the fall ; namely , so much as might serue for the continuing of fellowship and society amongst men , and which might leaue them without excuse. This remnant we vsually call the Law of Nature , not that mans na-
ture is the Author of it , but because it is imprinted in the same. Afterward the Lord repeated that Law on Mount Sinai , and writ it in two Tables of stone, to conuince the stony hearts of men.

Q. What are the words of this Law ?

Ans. The words of this Law
are

are these : Then GOD spake all these words , and sayd, I am the Lord thy G O D which brought thee , &c. as it followeth in Exodus, chap. 20. from the beginning of the first verse , to the end of the sixteenth.

Expl. These ten Lawes, or Law sentences , are the ground and rule of all righteousnesse , with the which whatsoeuer agreeth, is good: whatsoeuer disagreeth , is euill : contayning the generall heads of all duties to G O D and man which can be required. Diuided into two Tables; the first contayning our duty to G O D, the summe whereof is , Thou shalt loue the Lord thy G O D with all thy heart , &c. The second , our duety to our neyghbour, the summe whereof is , Thou shalt loue thy neighbour as thy selfe. Also

it

Mat. 22.37.
38,39.
Deut.10.4
Exod.19.

it is diuided into 10 Precepts. The manner of giving this Law was very solemne and terrible ; worthy to be often read , and marked of all . For the meaning of these Commandments , these generall Rules are to be obserued : First , they are to be vnderstood , as the Prophets , and Apostles haue expounded and taught them . Secondly , In all affirmative Precepts the negative ; and in all negative , the affirmative to be vnderstood . Thirdly , the manner of speech is to be obserued , as first concerning persons , by , Thou shalt , and shalt not ; is meant every one ; none are exempted : Secondly , concerning things forbidden or commanded ; vnder one particular named ; all of that nature , and kinde , with the signes , causes and effects , are vnderstood .

Fourthly ,

Fourthly, the Law is spirituall, not onely brideling the hands, but the heart and first motions thereof. Fifthly, No creature can fully see into the depth of the Doctrine, and particulars contayned in it. Sixthly, none can dispence against this Law, but G.O.D onely, eyther in whole, or in part.

Yod Vsa II. First, we are to prayse God for giuing the Law, without the which we could never attaine to the knowledge of sinne, and so of our wretchednesse thereby, for by the Law comes the knowledge of sin. Of the which, so long as we are ignorant, we never seeke for remedie by I.E.S.V.S C.H.R.I.S.T. Euen as that man never seekes the Physician h[im] which knoweth not that he is sicker: many thinke as well of themselves, as

Rom 3, 20.
7, 8.

the Pharisee , till the Law come: and then they appeare as blacke as Hell. Therefore when the pride of thine heart discouereth it selfe, by any vayne conceite of thy owne worthynesse : Looke thy selfe in the true glasse of the Law , that thou maist be humbled.

Vſe 2. VVith all reuerence here , and with all care obey this Law: for if the giuing of it were so terrible, how terrible shall the revenging of the transgressions thereof be , thinke you? And yet, though this Law issued from God himselfe, who came downe with his holy Angels , and gaue the same in a most humble manner , and though he sent his owne Sonne to confirme it : who taught, that it is his Fathers will that we should obserue it , euен in the thoughts of our hearts,

hearts ; yet this very Law, and the commandements thereof , are most notoriously condemned , and euen spurned and stamped vnder foote every day. It maybe thou wilt say, Where are those varlets , and lewd wretches ? They are not worthy to liue. Go to : Beware that thou which sayest thus , be none of them. The Law (thou knowest) forbids Idolatry , blasphemynge, breaking of the Sabbath, whoredome , drunkennesse, lying, pride , vsury, malice, &c.. Art thou an Idolater ? a blasphemer of the Name of G O D ? vncleane ? a drunkard ? a vsurer ? &c. Then thou art that same vile wretch which contemnest , and acountest so basely of this holy Law. Diddest thou thinke reuerently thereof, thou wouldest not breake,
but

but keepe it : For as Saint James saych; *He that slandereth, speaketh euillof the Law*; so I say to thee , Whosceuer thou art , that breakest the Law, that thou art a contemner thereof.

Besides , God by his Law forbiddeth sinne. Art thou a Magistrate, and suffereit it ? Art thou a Minister , and reprouest it not ? Art thou an inferiour Officer , and winkest at it ? Art thou a Professour, and grieuest not at it ? Doest thou make any reckoning of the Law ? Euen as much as thou doest of a dunghill-ragge. For if thou didst thou wouldest not suffer to be troden vnder the swinish feete of prophane men; but wouldest according thy place see a reformatiōn. If thou hast a new garment , thou wilt not haue it soyled nor spotted: and if it be ,

be, thou art carefull to brush it and make it cleane. Art thou thus chary of thy base clouts? and bearest thou no affection to the Law to preserue it in thy selfe, and others, from violation and contempt? Vnderstand thy doome. Thou art yet vnder the fearefull curse of this Law, and hast no part nor fellowship in that eternall redemption whose fruit is obedience. For thus is foretold of the people of the new Testament, that the Law should be written in their hearts, implying their reverence, loue and obedience to the same.

Vse 3. From the number of the Precepts, being ten, we may profitably remember, that as they are not many, but few; not confused; but orderly, and distinct: not long, and tedious; but exceeding short: that we

Luke 1.74,
85.
Iere 31.33.

we should in no wise be ignorant of them, the Lord hauing framed them so, that they may bee carried in minde, as readily as the number of our fingers and toes.

Vſe 4. In as much as the Lord forbiddeth all transgressions vnder the names of the greatest sinnes of that kind; as all oppression, vnder the name of murder: all deceit, vnder the name of Theft, &c. we are carefully to auoyd all, euен the least sinnes euен sinfull thoughts: for (whatsoeuer we thinke) no sinne is little, but in the account of God; euен vnjust anger is murder. Extenuate that therefore; nor minse thy sinnes, saying; Oh this is a trifle: I would no body did doe worse, I hope I am neyther Whore nor Thiefe, &c. for all vnchaste and wanton lookes,

lookes, speeches, &c. is whoredome; all couetousnesse, deceit; and griping in bargaining, &c. is theft in the sight of God: But rather be humbled for them by true repentence, that they may be forgiuen. For the least euill thought shall damne a man without Christ, according to the tenor of this Law; *Cursed is every one that continueth not in all things written in the Law to do them.*

Gal. 3, 10.

Quest. But is not this Morall Law abrogated by Christ?

Answ. Not, as it is a rule of our life, for so it is eternall; not to be abolished eyther here, or in the life to come; but in regard of the appurtenance of it, as the threatenings, and curse, and the severer exactiōn of obedience in our persons, unto Inſtitution, it is abolished to the children of God.

Math. 5, 17.
18.
Rom. 6, 13.
& 7, 6.
Gal. 3, 13.
& 4, 5.

Explic.

Explic. There are three
voyces of the Law: the first
is, Thou shalt doe this, and
auoyd that: This is neuer to
be at an end; but the Law
this way, as it is a doctrine
commanding good, and for-
bidding euill, shall by vs be
most perfectly fulfilled in
heauen, where we shall most
perfectly loue God and our
neyghbour, which is the
whole law: and Saint Paul
Cor. i 3.8 sayth: *That loue is neuer to be
abolished.* The second voyce
of the Law is, If thou doest
this in thine own person, thou
shalt liue. The third, If thou
doest it not, or doest the con-
trary, thou art accursed: Now
the morall Law is abrogated,
and the mouth thereof stop-
ped to the children of God
in these two last respects:
The Gospell teaching life
and saluation by another;
which is C H R I S T ,

who

who also hath for vs , and
in our steade borne the curse
of the Law : but of the vn-
godly the Law still exact-
eth their personall obedi-
ence, and thundreth out the
plagues and iudgements of
God against them for want
thereof.

Vse 1. Christ hath pur-
chased thee liberty , but not
of the flesh ; that thou shoul-
dest live as thou list,with-
out a Law , but onely from
the necessity of Iustification
by the Law , and from the
curse thereof. But to the
obedience thou art bound
to doe thy vermost endea-
uour , more then before, e-
uen for the Redemption sake
which thou hast obtained,
&c.

Vse 2. Hereby also we
perceiue , that Redemption
from the Law is a benefit not
to be valued by Gold ; We
feare

i Cor. 15.
15.

feare Satan , and sinne , as we haue great cause : But neyther Satan without sinne , nor sinne without the Law , can any way harme vs , for the sting of death is sinne , and the strength of sinne is the Law . VVhether the Law require perfect obedi- ence in our owne persons , or threaten damnation for the leſt disobedience : the voyce of it is more vnpleasant , then the croaking of the Frogs and Toades in *Ægypt* : more terrible then the noyse of thunder , ye atthen the roa- ring of the Deuils : Fore- uen the iuſteſt men (how much more the wicked and prophane) euuen the iuſteſt men , I say , are guilty of many finnes : and if there be no meanes to quiet the Law , they must needs bee ſubieſt to the terrors of an accuſing Conſcience in this life

life (which are the very flashings of Hell-fire : alas! who can beare them ?) and be euerlastingly damned in the VVorld to come. And besides , in as much as the Law requireth perfect obedience , of parts and degrees euen to a haires bredth ; VVhat peace can the best man or woman in the world haue in any thing they doe ? For they must needes meeke with the curse , euen in their best actions : in as much as the best are imperfect , and that which is imperfect , is cursed by the Law. No maruaile then , that the Papists , and our ignorants so dote vpon the Law , seeking to be iustified thereby. Surely , if there were no other way to Iustification , but by the Law , we should all be damned : but there is another way , which is the obedience

obedience of Iesus Christ,
apprehended by fayth, &c. *It
is Kſe 3.* If thou comfortan-
bly feelest the benefit of Re-
demption from the Law in
thy conscience, labour to pre-
serve it by fayth, Obedience,
Repentance, Prayer, and o-
ther holy exercises, and care-
fully beware of all sinne, lest
thou come within the dint
of the Law; for sinne sub-
iects vs vnto it: as therefore
the burnt childe dreads the
fire; and euен the Bird that
hath beene once taken in the
Net, is not easily taken a-
gaine; so if thou beest free,
keepe thy selfe so; Sinne
bringeth into bondage. As
therefore we reade, how the
Romanes, in detestation of
the name of proud *Tarquine*,
who tyrannized ouer them,
banished a good Citizen,
onely because he had that
name; euен so ,if thou truly
know-

knowest what a precious thing thy Redemption is, it will make thee hate the very mention (much more the practice) of sinne, which frustrateth the same, &c.

Que. What is then the vse of the Law?

Ars. The vse of the Law is threefold. First, to restraine corruption from breaking forth into eternall transgression; Secondly, to discover, make worse, and condemn sinne; Thirdly, to instruct us in the true worship of God, and to rule our lives.

Expli. If a man know not the vse of that which he possesseth; or haue a Iewell, and know not what it is good for, it is vnprofitable to him. So, the law is good to him which knoweth how to vse it. And a man may so vse it, that it may be most hurtfull vnto him; as namely, if hee

Gal.3.19.
Rom.7.7,8,
9,10,11.
Ezec.20.19
Psal.119.19
1 Tim.1.8.

O seeke

seeke Iustification by it, which is onely by fayth in C H R I S T : It may not be vsed as a healing playster, for it hath no such nature; but as a Corrosive, that the dead flesh of our proud hearts being eaten out by the sharpe-nesse of the Law, we may be fit to be healed by the blood of Christ.

First, therefore the Law serues, by the threats of it, to restraine vs from sinne, and to keepe and contayne vs in obedience ; and this is the vse which the Pharises and Hypocrites make onely of it: being indeed proper to the vnregenerate, and therefore also dealing with the beleeuers, so farre as they are vnregenerate : For otherwise, as they are spirituall, they are a Law to them-selues, and the Law not put for them, they doing of them-selues,

selues, by the gift of Sanctification, willingly, that which the Law enioynes vnder the penalty of the curse; and would also doe it, though the Law threatened not: Euen as a mother loues her childe of her owne accord, though the law also requires the same.

Secondly, it serues to discouer sinne, and to prouoke it, and to damne it: The first and last of these three, being naturall to the law, the second the effect of the law, not of it selfe, but through our corrupt nature, which takes occasion by the law, which is good, and forbids euill, to be the worse: Now in these respects the Law is sayd to worke anger, and to be the ministry of death.

Thirdly, the Law serues for a doctrine to instruct vs: not what to doe to be

iustified; but shew vs wherein stands our duty to God and man and what to doe to shew our selues thankfull for our iustification by Iesus Christ.

Vse 1. Here we may take knowledge of the vilenesse of our natures; which is the worse for that, for which it should be the better, turning that into death which was ordayned for life: For euen as a corrupt stomacke turnes good meate into the nature of the disease; so till grace come by Christ, we are the worse for the Law, longing after that which is forbidden. Euen as there was but one Tree forbidden, and that must *Eue* haue, or none: So is it with vs, our corruption iudging stolne waters sweeter than those of our Fountayne. For as a Riuier when the course of it is stopt,

stoppe, it ryseth and swels against the impediment; So doth our vise nature against the law, being so much the more euill, by how much the more the law commands vs to be good. For as water, which is by nature good, and contrary to heate, inflameth him that hath a burning Ague, because the Feauer gathereth her strength, and armeth it selfe against the cold, and hence the magnanimity of the Feauer is discerned; So the Law is good, and contrary to sin; yet our Nature is by it the more prouoked to sinne, our corruptions refisting and making head against the Law, and hereby the malice of our Nature is discerned. For that we are the worse by the Law, is not the fault of the Law, but of our selues: (as the Sunne darting his beames vpon a dung-

hill, causeth a stinking sauor, which is not the Suns fault, but the dung-hils:) the Law discouering our dung-hill Nature, not causing the sinfulnesse thereof: euen as he which washeth the Fucus or paynting, off the face of an old strumpet, discouereth, but causeth not her witherednes and wrinkles.

Well: This should serue exceedingly to humble vs, and to prouoke vs to seeke for the renouation of the Spirit, that we may loue the Law and obey it. For indeed till we haue receyued of that Grace, we are the worse for the preaching of the Law. Is it not strange that the more the Law forbids sinne, and thundereth against it eternall death, the more we should desire to sinne? Yet so it is in the vnregenerate: even as the more the Physcion forbids

biddeth his Patient wine, the more he longeth for it. But to the regenerate it is farre otherwise ; Every Sermon of the Law being a helpe and meanes to him of further mortification. For as cold water is hurtfull to him which is Aguish , but to him whch is thirsty and weary , being in good health, is not hurtfull, but a refreshing: So the law works vnto Sanctification in a Regenerate and godly man , because it hath gotten a better subiect. Examine therefore thy estate whether thou be regenerate or no, by thy loue to the law , and by thy profiting or not profiting by the same.

Use 2. Here also we may see the goodnessse and necessity of the law ; and the singular wisedome and mercy of G O D, in giving it for

Q. 4. the.

the discouery of sinne ; not onely speculatiuely, to shew what is sinne , and what is not : but by a feeling acknowledgement , teaching vs the nature of it, and manifesting it in vs, which otherwise would lye hidden and not be seene. For the cause why we feele not the sinne which is in vs , is, because we understand not and feele not the Law . Perhaps thou feelest not sinne stinging and fretting in thy conscience, yet for all that thou art not without sinne, and out of danger: but thou maist carry in thy bosome a thousand damnations against thy selfe; which will evidently appeare when the Law workes vp on thy hart. *Pau*l being without Christ , thought well of himselfe, and was perswaded he should be saued , till he knew and felt the Law : but when

when the Law came to his conscience , then hee perciued that sinne indeed was aliue , and that he was but damned, without the mercy of G O D in Christ. For sinne will not shew it selfe till the Law come.

Rom.7.9,
10.

Sinne in our hearts is as fire in a flint : the Law is as Iron or Steele. There is fire in the Flint , though thou see it not , nor feele the heat of it : and if thou strike vpon it with the Iron , the sparkles flye about thy face : so there is Sinne in thy heart ; but thou ne're feest , nor feelest it : strike vpon thy heart with the Law , and it will presently appeare . As a Waspe may creepe vpon thy hand without thy hure : but if thou touc'ha it , thou art presently stung : So sinne that is within thee , seemes to be without a sting : but touch

it with the Law, and thou
shalt soone feele the wound-
ings and stabbings there-
of.

But thou wilt say, Is
it not then better neuer to
know or heare, or thinke of
the Law, neuer to come
neere it? Understand for
answere; It cannot be auoi-
ded but the Law will come
to thy conscience, eyther in
thy life-time, or (if thou
shouldest decline the stroke
of it all thy dayes) at the
day of thy death, and at
the day of Judgement; and
then there will be no fence
or remedy against it: There-
fore it is better that thou
heare the Law, and suffer
the reproofe thereof now,
that thou maiest vnderstand
and know thy sinnes, and
auoyd the danger of them,
then that destruction should
take thee vnawares. The

Law.

Law is the Lords Serieant ;
entertayne it therefore, that
it may draw that monster
and murderer, Sinne , out
of the denne of thy deepe
deceyfull heart , that
thou mayst receyue grace :
The Law is a Corrofue ;
Apply it to thy heart, though
it be painefull , examining
thy conscience vpon euery
precept, that corruption be-
ing eaten out , thou maiest
be fit to bee heald by the
blooud of thy Sauiour. As a
lethargy is deadly , but to
be waked with any force,
is life and health : So whi-
leſt thou mortally sleepest in
Sinne , as *Paul* betweene
two ſouldiers : G O D S
good Angell , the Law ,
ſmiteth thee on the ſide ,
that thou maift awake and
ſtand vp from the dead , and
be ſaued by Christ : For
though the Law haue no
ſkill

Act. 2.6.

skill to apply Christ, yet it is now appointed for this purpose, to prepare vs for him: Euen as the Needle is necessary to make a way for the threed; whereby the rent is sowne vp, though it bee the threed that fastneth the pieces together, not the needle, and without the needle the threed cannot doe it: So it is the Gospell which blesseth the conscience with peace, but first the Law must make way for the same. For euen as the land is not fit to receyue seed, till it bee borne vp with the plough: so neyther are wee fit to receiue grace vnto life, till wee being humbled by the Law, bee made to see what need wee haue of a Redeemer. Hast thou then any comfort in Christ? examine how thou camest by it: If thou wert never vnder the hammer,

hammer of the Law , and bruised by it, thou art not healed by Christ: but if thou camest by thy comfort this way , after an vnfeigned humiliation by the Law: and now if thou endeauourest, & hast respect to all the Commandements thereof , then thou maist haue assurance of the goodness of thy estate; otherwise thou maist iustly doubt of it.

Further , though thou be in Christ , and haue received grace and comfort, yet the Law is still good for thee, to further thy proceeding in Repentance. For there is in the best a great deale of hidden corruption ; as secret Pride, Hypocrisie, Covetousnesse, &c. which to discouer and fetch out, that we may be humbled for them, there is no other instrument appoynted but the Law. And this

Mat. 25.5,6
7:

this daily experience shewes, that where the children of G O D are negligent to study , and often to apply the Law, there, it is easie and lamentable to obserue, how the VVorld growes, one Pride vpon another , Hypocrisie on a third , and a fearefull security vpon all : out of the which they would neuer be rowzed , but by the shrill trumpet of the Law. Euen the ffeue wise Virgins fell asleepe , but they were waked by the noise of the comming of the bride-grome. So the best haue their drowzinessse and failings ; a remedy whereof is the ministery of the Law: which to vse as a remedy, the L O R D instruct vs,
Amen.

Qy. Can you perfectly keepethe Law?

Answ. I confess that no man

man living is able to per-forme that perfect obedience which the Law requireth.

[James. 3. 2.
Psal. 143 2.]

Explication. Adam in his innocence was able to haue performed perfect obedience to the Law both in regard of perfection of parts , and also of degrees , which in the state of corruption is impossible , euен to the regenerate , in their owne persons , in this life, though in the life to come , they shall most perfectly fulfill the same in their owne persons , when the Image of C H R I S T shall perfectly be renued in them. Now if any should say , that it is vnmeet to thinke , that G O D should punish for the breach of that Law which is impossible to bee kept: It is answered, that tho law was possible to man , as

God

G O D made him; though it be vnpossible as man made himselfe. As iustly then, as a man may require his debt of him, who through his owne vnthriftinesse hath made himselfe vnable to pay it: Euen so may G O D most iustly require that of vs, vnto the which hee did inable vs, though we wantonly haue disenabled our selues. Wherefore, if at any time we read, that the Saints are said to be perfect, and to keepe the Law: it is not to bee vnderstood of perfection, or obedience legally taken, according to the strict rigour of the Law: but Euangelically, according to the mitigation of the Gospell: which is first, when the party obeying is in C H R I S T; in whom all our imperfections are expiated, and our spirituall sacrifices.

sacrifices accepted. Secondly, when the heart is upright, and sincerely affected to all the Commandements of G O D. Thirdly, incomparison of others: as *Noah*, a perfect and iust man ; not simply, but in his generation; as *Judah* calleth *Thamar* more righteous, though sinfull enough. Fourthly, when we ayme at perfection , the Lord in mercy accounting vs, not as we are, according to the strict rule of his Justice, but as we would be through the worke of his Spirit in our hearts.

If any shall obiect, that the workes of the Saints are the workes of the Spirit ; therefore perfect : It is safely answered, that if they were the workes of the Spirit alone, it were true ; but they are so the workes of the Spirit, that they are our workes also, and

and sauour of our corruption; as pure water is spoyled by passing thorow a filthy channell; and good Wine (as it were) taynted by the fustiness of the Caske; And further, our actions are to be reputed such, as are the next naturall beginnings in vs from whence they proceed; which are an vnderstanding, but in part enlightened; and will, and affections, but in part sanctified by the Spirit.

Vse 1. Trust not in thine owne workes; for though they may be in some respect good, yet in other respect they haue euill mingled with all; so that thou hast much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, then to boast of that thou hast performed, &c.

Vse 2.

Vse 2. Perswade thy heart to endeauour to please him with thy best seruice, who so graciously is content through C H R I S T, to accept of thy weake obedience, &c.

Quest. None then can keepe the law; what doe they deserue which breake it?

Answ. They which in the least manner breake that holy Law, deserue the wrath and curse of G O D: that is, all plagues, and iudgements of body and soule, in this world, and in the world to come.

Deut.27 26
Gal.3.10.
Rom.2.9.
and 6.13.

Explic. The will of man is moued to obey the law by rewards and punishments; and therefore God added to the Mosaicall law, both promises and threatenings.

As the promise of life is
pro-

pronounced to them which perfectly keepe the whole law: so the wages of the least transgression (which is sinne) is eternall death: And yet it is to be remembred, that all sinnes are not equall; and as there are different degrees of sinning , so there are different degrees of punishment: (for it shall be easier for Sodom in the day of Iudgement, then for contemners of the Gospell, *Mat.10.15.* and it shall be easier for Tyre and Sidon at that day, than for Corazin & Bethsaida: *Mat.11.21.22.*) So also he that knoweth his masters will and doth it not, shall be beaten with many stripes: and he that ignorantly offendeth, with fewer, *Luke 12.47,48.* And Babylon shall receive double, according to her workes, *Reuel.18.6,7.*

I se 1. If one sinne deserue

scrue Hell, then what hast thou iust cause to feare, who art guilty of innumerable sinnes? How shalt thou escape vnder many sins, when the least sinne is so heauy and haynous, that it cannot be pardoned without the heart-blood of Iesus Christ, &c?

Vise 2. Hate sinne, which bringeth with it the curse, yea all curses: and if thy vile nature taketh pleasure in any sin, lay the momentary pleasure thereof, with the eternall paine that followeth it, and consider wisely: Is sinne sweet? But death and the Curse are bitter. Couetousnesse, V fury, Vncleanenesse, Drunkennesse, Reuenge, may please the flesh: but knowest thou not, that they will be bitter in the end? Wilt thou rather separate thy selfe for euer from God, & be accursed, then

then leaue thy sinnes , and walke in the Commandements of G O D ? Who can dwell with continuall burnings, and endure that fire? &c.

Quest. VVe are all sinners, and deserue the curse, what moanes is there to be freed from it ?

Rom. 3.1,2.
3,4,5.
Rom. 8.1.
Gal. 3.13.
Rom. 3.21,
22,23,24,25
26.

Answ. Whosoever are iustified in the sight of G O D , by the obedience of Christ, through fayth, are sure to escape the curse of the Law.

Quest. VVhat is iustification in the sight of God ?

Answ. Iustification is the sentence of G O D ; whereby, as a Judge, for the righteousness of another, that is, of Christ, he freely forgives the sinnes of the beleeving sinner, and imputes the righteousness of C H R I S T unto him , for his owne glory , and

and the sinners eternall salua-
tion.

Explica. For the vnderstanding of this wonderfull point , it must be very well obserued , that Iustification , or to iustifie , signifies , not to make Iust , by expelling the euill quality in vs , and infusing that which is good : but alwayes in this matter it is taken iudicially , being a tearme , or word taken from the bench of the Judge , and signifies by way of sentence , to pronounce a person arraigned , to bee cleare , quit , and guyltlesse and as appeares : *He that iustifies the wicked , and condemneth the iust : both these are an abomination to the Lord.* Here , by the opposition of Iustifying and Condemning , it is manifest , that Iustification is Iudicially taken : for it is no abomina-

Pro.17.15.

Psal.14.32.
Rom.8.33,
&c.

tion to make an euill man good ; so also is the word taken.

For the vnderstanding then of the answers to the two last questions, conceiu thus : Thou hast broken the Law, and art a grieuous sinner ; Thou must answere it before the Iudgement Seate of God : The sentence of the Law is : *Thou must be damned for thy sinnes* : Thy Conscience askes how thou shalt escape ? The answer is : *There is no way, unless the Judges fauour may be obayned to iustifie thee*, that is, to absolute thee by his sentence. Which Judge (who is God, from whose sentence there is no appeale) if he shall iustifie thee, that is, pronounce thee to be guiltlesse and iust, and so acquit thee, then thy Conscience hath peace.

Use I. Diligently study this poynt, which is the chiefe Tower (as it were) of Christian Religion, against all Gentilisme, and Superstitions. Which if it be not rightly ynderstood, is is not possible to preferue the purity of doctrine in other poynts. Yea, some Papists haue confessed (and it is molt true) that this doctrine razeth the very foundation of all Pope-ry, their Idolatrous Sacrifice of the Masse, their groundlesse Purgatory, their superstitious praying to Saints, and for the dead, &c. being no more able to stand before this doctrine, sincerely taught and ynderstood, then the *Dagon* of the Philistins was able to stand before the holy Arke of Israel. This is the summe of the Bible, the ground of our peace and assurance. It were

therefore a very grosse thing, that any Christians of the yeeres of discretion should be ignorant hereof.

VSe 2. It is the greatest and hardest matter in the world, for a sinner to be iustified in the sight of God. Many thinke it to be a slight and easie thing: and therefore they neyther feare him, nor seriously seeke forgiueneisse. But consider thou, that thou must be arraigned, and tryed before the Iudgement feate of that God, who is a consuming fire, in whose sight the Heauens are vncleane, who will not fauour iniquity, who cannot be deluded, nor deceyued; who cannot retract, and reuurse the sentence of condemnation manifest in the law, without satisfaction: for the law accusing, sheweth that sentence already written with the

the finger of God: and thy conscience confesseth all. Consider this, and then tell me what it is to be iustified: How shalt thou escape? Euen *Dauid*, a man beloued of God, and after his owne heart, when he considereth this, cryeth out, *Enter not into judgement with thy seruants (O Lord) for in thy sight shall no flesh be iustified.* And againe, *If thou shalt marke iniquities, who shall stand?* namely, in judgement. What then canst thou say, why thou shouldest not be damned? What shall thy conscience pleade? Guilty thou art, and God must deale iustly. To whom wilt thou goe? We will goe euen to *Iesus Christ, our Lambe, slayne from the beginning of of the world; Ichonah our righteousness, our surety;* who hath perfectly fulfilled

The Grounds of Divinity

the Law for vs, and fully payed, and patiently suffered all things which can be exacted of vs, or were to be suffered by vs. Whose righteousnesse is ours (if we beleue) euен as effectually, as if it had beeene done in our owne persons : and for this onely is a sinner iustified, that is, pronounced to be iust before God. This if thou know it, happy art thou if thou feele it, &c.

Qu. You sayd that we are iustified by the righteousnesse of another : How can that be ? Can I live by another mans Soule ? or be learned by the learning that is in another ?

Answ. I verily beleue, that the righteousnesse, for the which I am iustified in the sight of G O D , is not in mee, but in I E S V S Christ

Christ my Redeemer and
Surety.

Explica. These things, though they seeme hard, yet are easie ynough to him which is willing to learne and beleue the Scriptures, and doth not desire to make his fayth subiect to his reason. We must then know that C H R I S T is our Surety: and looke, as the debtor is discharged by the payement performed by the surety, and such payment made, is imputed to the Debter, and reckoned as if hee had payed it himselfe: So God in sentence giuing , imputeth vnto vs that which our surety hath done or suffered for vs , and (whatsoeuer we are in our selues) respecteth vs as if it had beene done by vs , and so dischargeth vs.

Now for the obiection
P 3 which

which is vsed: How can I be righteous and haue anothers Righteousnesse ? Suppose Christ? Why may I not as well be sayd to liue by the humane Soule of Christ, as to be iustified by his Righteousnesse ? The answer is ready: That those two things are not like , as they are supposed to be : Because the humane Soule of C H R I S T was giuen him, or appoynted to this end to enlyue, and informe my body : but the Righteousnesse of Christ was appoynted by G O D to this end , that I hereby should be accounted righteous before him : For the quality , property, or nature of any thing , whereby it is apt and fit vnto this , or vnto that , is from , and depends vpon the appoyntment of God , the G O D of Nature : the affection of
handw. 89 the

the creature whereby it naturally produceth any effect, being the effect or creation of GOD: So that if you ask me Why doth the Sunne shine? the Fire burne, &c. I answer, Because GOD hath appoynted them so to doe by his appoyntment of his is their very nature. As in this it is naturall for the Sunne to shine, and the fire to burne, and that I should be warmed by the heat which is in the fire, because GOD hath appoynted so; also it is natural an effect unto the righteousness of Christ to justify Believers, because GOD hath appoynted it to that end and purpose. For it falleth not out at aduenture that CHRIST is this righteousness should be ours; but GOD in his eternall Counseil hath appoynted Christ to be

be our Surety, and for hi,
righteousnesse sake, to accept
of vs; as if we had beeне per-
fittly righteous in our selues:
Therefore we may be bold to
trust to this, in as much as
the Scriptures teach, that
Christ was appoynted, and
his Righteousnesse giuen to
Belieuers to this very end;
that in, and by it, their sinnes
might be forgiuen, and they
pronounced righteous in
him.

Rom. 3. 25.
26.

Cer. 1. 30

Moreover, wee beleue
that Christ dyed: What
was that which made him
according to the counsell of
his Father subiect to death?
Euen our sinnes which
were imputed to him: If
therefore wee beleue that
the sinnes which were in vs,
and not subiectly in
him, did make him dye:
why shold wee doubt,
but that the righteousness
which

which is in him, and not
subjectively in vs, should
iustifie vs before G O D,
as is plaine, 2 Cor.5.21?
He a sinner by the imputation
of our sinnes: we righteous by
the imputation of his righteousnesse.

Further, consider this;
The first *Adam* was the
roote, and in the stead of all
mankinde, all of vs par-
taking of the flesh and bloud
by naturall generation. The
second *Adam*: (which is
Christ) is the Roote, the
Head, and in Head of all
the Elect, who are made Bone
of his Bone, and Flesh of
his Flesh, by a supernatu-
rall grace through fayth: If
then by the first *Adams*
sinne, wee be all sinnefull
& guilty, why should not be-
lieuers, by the second *Adams*
righteousnesse, bee righte-
ous, and acquited? it being no

Eph. 5.30.

Rom. 5. 32.

lesse the appoynment of G O D (as hath beene sayd) that C H R I S T our head should supernaturally conuey his rightcousnesse to Beleeuers, than it was his appoynment, that *Adam* naturally should conuey his sinne and corruption vnto vs by generation. This is plaine.

Understand then in a VVord. The guilty sinner is arraigned before Gods Judg-
ment seate : Christ his Ad-
uocate, in the behalfe of
the sinner, pleades his owne
(not the sinners) righte-
ousnesse both active and pas-
sive, by the covenant, a-
greement , and consent of
the Judge : Then the Judge
(according to his owne
appoynment and covenant
made) forgiueth the Sinner
beleeuing, and imputeth the
righteousnesse of Christ his
Surety ,

Surety vnto him : And this
is the Iustification of a sinner,
which is the Forgiuenesse
of Sins , and the imputati-
on of the righteousnesse of
Christ , as further appea-
reth, *Psalme 32.1, 2. com-*
pared with Rom. 4.6, 7, 8.
any shall say : How are
wee iustified freely , when
so precious a thing as the
righteousnesse of C H R I S T
is payed for it ? It is to bee
answered, that what soeuer
it cost Christ (as it cost him ful
deare) yet ro vs Iustification
is free.

Use. Build, and stablish thy
Conscience on this Doc-
trine, in as much as it shew-
eth such a way of iustify-
ing sinners , wherein the
exact Justice and bottom-
lesse mercy of G O D met
together , and are declared.
G O D must bee iust ;
therefore our sinnes must be
punished:

punished : and hee must be mercitall, or else we cannot be saued. If our selues in our selues suffer for our sinnes, where is his mercy ? if he forgive vs without Satisfaction, where is his Justice ? Here is then that mystery, which Reason can not concyue ; the wisedom of man could never find out : into the which the very Angels desire to looke : Gods Justice to the vttermost Farthing satisfied in C H R I S T : His mercy unspeakably declared to vs for his sake. Thus the begining and end of our salvation is in G O D , who found out alone , this way so admirable ; and who effectually applyeth it to vs by the Eternall Spirit ; to whom bee prayse for euer , Amen .

Quest. It may be conceyued , that there may be such

Such a Righteousnesse, whereby the Person that worketh it, may be iustified : but is it possible, that the Righteousnesse of one, should suffice for the Iustification of thousands, euē nall that shall be faued?

Answ. Yes, it is very pos-
sible, if we consider the worshi-
nesse of the Person which
wrought it, which is Iesus-
Christ.

Quest. VVhat manner of
person then is Iesus Christ?
describe this plainly unto
mee.

Ansf. I beleeme that Iesus
Christ is the naturall and onely
begotten Sonne of God; the se-
cond Person in the holy Trinity,
very God and very Man, and
that in one person; anoynted
to be our Prophet, Priest, and
King: Who was humbled for
vs to the death of the Crosse,
and was exalced for vs to
the

the right hand of his Father.

Mat. 13. 57.
Heb. 5. 5.
Ioh. 18. 36.
Math. 21. 5.
Luke 1. 32.
Reu. 17. 14.
Phil. 2. 8, 6.
Heb. 2. 14.
& 4. 15.
1 Pet. 1. 19.
& 2. 22.
Luke 1. & 2.

Expli. The true knowledge of Christ consisteth in the knowledge of these two points : Of this Person, and of his Office. Of his person, these three things must necessarily bee beleued according to the Scriptures. First, that he is that onely true God.

Secondly, that hee is very man, partaking of our Flesh and bloud, with all generall (not personall) infirmities of our Nature, being in all things like vnto vs, yet without sinne ; And therefore wee reade that hee was hungry, thirsty, weary, &c. And if you aske how hee could partake of our nature, and yet haue no sinne ? you must remember that hee was conceyued by the

the Holy Ghost, and borne
of the Virgin *Mary* : the
Holy Ghost sanctifying a
part of the substance of the
Virgins Body, to bee the
Body of Christ : so that we
beleeue he was not begot-
ten by Man, by whom cor-
ruption and sinne is pro-
pagated and deriuued vnto vs.

Thirdly, that he is God
and Man in one Person ;
which mystery may bee re-
sembled by the Arke, which
was of Gold and precious
wood that would not rot ;
noting by the gold, the
Deity of CHRIST, and
by the precious wood, his
Humanity without sinne ;
This Personall vniōn of these
two Natures in Christ, was
thus : The Sonne of GOD,
being from everlasting a Per-
son, subsisting in the holy
and vndiuided Trinity, did
assume,

assume, or take into the vnyt
of his Person, a Humane Na-
ture, consisting of Body and
Soule , so soone as euer it
began to be , hauing no sub-
stance out of his person , but
being destitute of all perso-
nality in it selfe, so that it be-
comes the very Body and
Soule of the Sonne of God ;
& whatsoeuer is proper to ei-
ther in Nature (which are not
by this meanes, either Essence
or Operations cconuinded)
is indifferently and truely
spoken of the Person: As to
make it plaine to the simple.

In our selues , vnder-
standing and knowledge ,
are effects , and workes
of the Soule ; eating, sleep-
ing, &c. are workes pro-
per to the Body : Ney-
ther doth the Soule eate ,
or sleepe , or the Body
vnderstand or know : Yet
wee say well and truely ,
that

that Peter or Paul , con-
fisting of this body and
soule , vnderstand , know ,
eate , sleepe , &c. because
these two Natures , the body
and soule are vnited in their
person : And for this cause ,
looke what is well , or ill
done by the body or any part
of it , or by the soule , or any
part of it , is accounted to
the whole Person , making
the Person guilty or not guilty ,
good or bad : As if the
Tongue blasphemeth , it is
sayd the person blasphemeth :
or if there be euill motions in
the minde , yet the whole
Person is guilty . So (in some
sort) is it in this Personall
Union of these two Natures
of Christ . As : To know all
things , to be present every-
where , are Proprieties of the
Divine Nature : To keepe
the Law , to dye , and to
bleed , are Proprieties of the

Humane

Humane Nature of Christ.
Now wee may, not say that
the Humane Nature of
Christ knoweth all things as
omnipotent, &c. Nor that
the Diuine Nature is obed-
ient, believeth, dyeth,
&c. And yet in regard of
the Personall Vnion of these
two Natures in Christ : we
say, that the Person which
hath these two Natures
(which is Christ the Sonne
of G O D) kroweth all
things, is present every where,
bleedeth, dyeth, &c, and
ooke what is done, or
suffered, by eyther of the
Natures, is truly done (and
so accounted) by the whole
Person ; So that if you aske
who fulfilled the Law? who
dyed for vs ? wee may say,
The second Person in the
Trinity, even G O D,
though not according to his
Diuine, but humane Nature,

as speaketh the Holy Ghost
notably : G O D by his
owne Bloud , purchased the
Flocke of his Elect. Where-
by I beleue , and that most
infallibly and truely ; that
whatsoeuer C H R I S T did
for my saluation , is G o d s
owne deed , euен the im-
mediate worke of the se-
cond Person in the Trinity.
Yet here one thing must bee
remembred, that though the
body and soule of Peter ,
make the person of Peter ,
yet the Humane and Di-
uine nature of C H R I S T
make not his Person ; for
hee was a Person from euer-
lasting , and cannot bee a
humane Person , but is still
a Diuine Person, though hee
could not bee a Mediatour ,
or execute that Office with-
out the Humane nature so
assumed. This is the wonder-
full Mystery of our Sauiour

Iesus

Act. 20.28.

IESVS CHRIST'S Incarnation; Wherein concurred (propounded to our Fayth, not to our Reason) three the greatest Miracles that euer were. First, that a Virgin conceyued and brought forth a Child, remayning a Virgin. Secondly, that *Adams* flesh, and *Adams* sinne were parted. Thirdly, and principally, this vnsearchable Mystery of the personall Vnion of the Godhead and Manhood of Christ.

Now if any man should aske, or thinke, why God did not out of his absolute power and soueraignety forgiue sinne, and so spare the sending of his owne deare Sonne Iesus Christ, to be incarnate, and to dye that cursed death for vs? It is to be answered; That we may not ascribe such a power to God,

which may impeach his Iu-
stice. Now, it is the Iustice of
God, that they which sinne,
should be punished. There-
fore to thinke that G O D
will or can forgiue sinne
without satisfaction, is to as-
cribe an vniuit soueraignety
vnto him. God can doe what
he will : but forgiue with-
out satisfaction he will not ;
yea ; he cannot will so to
doe : not because of the im-
becillity of his will ; but
because of the perfection
of his nature, which can-
not but be true, and al-
wayes hate that which is
sinne.

Vse. Here stirre vp thy
selfe to prayse G O D : It is
a very great matter to be sa-
ued at all : but to be sauued
by the very Sonne of God,
passeth all knowledge and
conceit of man. So that
wee may say with David,
what

Rom. i. 32.
2 Thes. i. 6.
Psal. 11. 5, 8
Gen. 3. 17.
Math. 5. 26.

Psal. 8.5. &
14.43.

What is man, that thou remembrest him? or the Sonne of man, that thou so regardest him? Surely the Lord could not haue done more for vs than he hath. He could not haue created vs greater, then capable of himselfe: more noble, then free, more beautifull, then to his owne image and likenesse: Hee could not haue made vs more rich then Lords of all: nor haue placed vs in a more happy place, then in Paradise: nor haue ordayned vs to a more excellent end, then to himselfe: nor haue brought vs to himselfe by a more perfect meanes, then by his owne deare Sonne Iesus Christ. To him therefore be all prayse, for euermore. Amen.

Ques. But was it necessary, that our Mediator should be God and Man: and that

in

in one Person, as you haue
declared?

Answ. Yes verily, for by this
meanes he could die for vs, and
overcome death ; and deserve
for vs by his obedience, the par-
don of our sinnes and eternall
life.

Explica. Two things ne-
cessarily required, that our
Mediatour should be God :
First, the greatnessse of the
euill, to the which we are sub-
iect : Secondly, the greatnessse
of the good that we stood in
need of. Our euill was four-
fold. First, the haynousnesse
of sin : Secondly, the anger
of God : Thirdly, the power
of death : Fourthly, the ty-
ranny of the Dñeill. Our
good which we wanted,
fourfold also. First, the re-
storing of the Image of God.
Secondly, the pardon of
sinne. Thirdly, deliuerance
from death and Satan.
Fourth-

Fourthly, eternall life. But to take away the euill, and beslow the good, none is able to doe but God. Therefore it was necessary that our Mediatour should be God. Two Reasons also there are why he must necessarily be man; first, the iustice of God required, that in that nature which offended, satisfaction should be made: Secondly, that he might haue something to offer, which could not be his Godhead: Therefore he must be man: Every high Priest must offer somewhat; therefore a body was ordayned him; that hee might offer himselfe, *Heb. 8. 3.*, *Heb. 10. 5.*, *Heb. 9. 26.*

Two reasons also may be alledged why he must be God and Man in one person; First, that he might be a fit Mediator betweene G O D and

and Man, as it were indifferent, and alike affected to eyther side: for an Vmpire, or Wards-man may not be partiall. If he had beeene onely G O D, wee might haue thought that he would not enough haue respected our misery: If he had beeene onely Man, not enough the Iustice of God. Therefore he is to be God and Man; deare vnto both, and accounting both deare vnto him; carefull that G O D S iustice be not impeached, and that our misery be releued. Secondly, that the workes performed in the Flesh of the Sonne of G O D, might be of an infinite price to satisfie for our sinnes, by which an infinite Maiesty was offended; which could not be, if the person vndertaking our Redemption, had not beeene God and Man in one

one person. He was Man, that he might haue somewhat to offer: God in the same person, that such offering might be sufficient. For the worke of our Redemption was performed by the Man-hood, but the vertue and merit was from the God-head.

And here we haue found out the reason why the righteousness of Christ should be of merit sufficient, and effectuall for thousand thousands, euен all the Elect; because it is the righteousness, and obedience, not of a meere man; but of God and Man in one Person; euен of God himselfe, whose goodnessse and righteousness must needs be as himselfe, of infinite mercy, force, and vertue. The righteousness then of CHRIST, hath this aptitude, or nature,

ture, to make all beleevuing sinners righteous; because it was so appoynted of God. It hath power and sufficiency so to doe, because it is the righteousnessesse of God.

Vse 1. To give thanks vnto God for the incarnation of our Lord Iesus Christ, and our redemption by him: and to take delight to grow in the knowledge of it according to the Scriptures: For indeede how can hee be a Christian, or godly, who knoweth not his Sauiour, nor the great mystery of godlynnesse concerning him, as it is called? Nay wholy to be ignorant thereof, or to deny it, is to dye in our sinnes, make God a lyer, and to lose eternall Life.

Vse 2. Is Christ God? Then tremble, all yee profane wretches, which despise his

i Tim.3.16.
iohn 8.14.
i John 5.10
ibid.11.12.

Word and Sacraments: yea, let all such tremble, who teare his Body, Blood, and passions by their blasphemous oathes: for he is God; yea, a iealous and reuenging God: yea, a consuming fire. But let all such as feare him, and trust in him, be comforted: yea, let them be merry, and ioyfull: for he is God most true, and able to performe all his precious promises of saluation: and though shame, disgrace, rebukes of men, and cruell persecutions follow the profession of his Name, and Gospell, shrinke not, neyther be ashamed: he is able, and will both beare thee out, assist thee, and reward thee in his Kingdome.

2 Tim. i. 12 Remember Paul; For the Gospell (sayth he) I suffer, but I am not ashamed; for I know in whom I haue beleevued; and I am perswaded, that he is
able

able to keepe that which I
haue committed unto him un-
to that day. Is Christ Man?
Then be comforted, thou
which art afflicted in body;
or minde, which beleueest:
For we haue an high Priest, Heb.2. 17,
which is touched with our 18.& 4.15,
infirmities, and is full of 16.
comp.ission, who was afflicted,
who suffered and was temp-
ted, that he might be able
to succour them which are
tempted. Is Christ G O D
and Man in one person?
Then let thy soule by fayth
rest on his obedience, as
sufficient; yea, of infinite
price for thy redemption,
&c.

Quest. I conceiue in some
measure (I thanke God) the
exceeding worthynesse of
the person of Christ, and that
his righteousness is of a suf-
ficient merit for all the Elect;
yea, (if it had so pleased

G O D) for a thousand worlds, but what is this righteousnesse of C H R I S T for the which we are iustified?

Answ. It is (to speake properly) his actuall obedience, whereby he fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary suffering the punishment due to our finnes.

Rom. 5. 19.
Phil. 2. 8.

Heb 7. 26.

Expl. The Righteousnesse of Christ is twofold, un-created, essentiall to the Godhead; which is incomunicable and cannot be imputed: and created, being either the holynesse of his nature (which improperly I would not deny to be imputed) or of his actions, which is the actuall Obedience spoken of in the answere; which properly is imputed; and comprehendeth his

his holy life and whole humiliacion , vnder diuers heads deliuered in the Creed : Of the which I will not in particular enquire, because there are diuers expositions of these things in euerie mans hand, too plentifull and excellent , that the Authors seeme to haue left nothing further to be spoken therein.

Vse. It is the righteousnesse of C H R I S T , for the which onely we are iustified in the sight of God : not for our owne inherent righteousness , eyther in whole, or in part : because it is vnperfect , and will not indure the rigour of the Law , nor is proportionable to the iustice of God , which is to be satisfied : yea , the maintayning of iustification by workes, ouerturneth the foundation of Religion , which who

soever obstinately and finally holdeth, cannot possibly be saved.

Quest. How shall I bee made partaker of this righteousnesse of Christ ?

Answ. Wee are made partakers of the righteousnesse of C H R I S T by fayth onely.

Explic. As the righteousnesse of our owne workes is not that for the which wee are iustified : so neyther is it, or the sacrifice of the Masse, the instrument of app'ying the obedience of Christ unto vs, but onely Fayth : And fayth is that instrument, not for any inward dignity or merit of it , neyther as it is a quality , or good worke, nor because it hath Charity ioyned with it , but because it receiueth and imbraceth C H R I S T . And therefore we are iustified by fayth,

or

Rom. 3. 22
28. & 4. 6.
Gal. 2. 16,
&c.

or through fayth, but not for fayth. When therefore wee say , fayth iustifieth , it is meant correlativey, or in regard of the obiect which it apprehends: the Righteousnesse of Christ, being hence called the Righteousnesse of Fayth. Euen as it is the Treasure which maketh rich , the hand onely receiueth it: euen so our Fayth receiueth the Treasure of the Righteousnesse of Christ , whereby wee are iustified , and enriched to eternall life. And because Fayth onely hath this property , and power , to receive the righteousness of Christ , therefore wee say , that wee are iustified by Faythonely: not so to be vnderitood, as that wee exclude loue and good Works from Fayth; but from the act of iustifying and receiving the promise : for though

John 1.12.
Rom.1.17.

Rom. 10. 3.
& 11. 6.

Fayth and good workes agree together in the conuerion , and renouation, and obedience of a Christian , as the life , and the actions of life , the Tree and the fruite , the cause and the effect : Yet in the particular of iustification , they are as contrary as fire and water, and destroy one another.

The manner of our iustification by fayth , is thus : G O D in the promise of the Gospell , offereth the Righteousnesse of C H R I S T , and withall in the hearts of his children by the Spirit , werketh a power whereby they receive it , which is fayth , not onely beleevuing the truth of the promise in generall , but in particular , applying it to themselues : which fayth , by the sentence of God , is then imputed to

vs

vs for righteousnesse to iustification.

Vse 1. We are here admonished specially, to labour for this same fayth ; without which, CHRIST dyed indeede, and was righteous , but not for vs. The excellency of fayth can- not sufficiently be expressed. By this , the Word and Sa- caments are profitable vnto vs , our Prayers auailable by this : By this, our obedi- ence is acceptable , we please G O D , we stand, we ouer- come the world , resist the Deuill : and through this we are made partakers of the righteousnesse of Christ, and are kept to the saluation promised. No maruell then, if it be called, *More precious than Gold* : for the vnua- luable righteousness of Iesus Christ, which is not attayned by siluer and gold , or pre- cious

i Pet.1.7.

cious pearles, is made ours by fayth: How therefore should wee prize it when we haue it? When we want it, how should we seeke it? It is wrought by hearing the VVord, confirmed by Prayer, the vse of the Sacraments, and true obedi-
ence.

Quest. Tell mee what is Fayth?

John 3.8.
Ephes. 2.8.
Titus 3.1.
Rom. 10.9.

Answ. Fayth is the gift of God, wrought by his holy Spi-
rit in the hearts of the Elect, by the Ministry of the Word
ordinarily, whereby they take knowledge of the Doc-
trine of salvation, are per-
suaded it is true, and that
it belongeth to them in par-
ticular, and wholly relye
thereon.

Iam.1.17.

Explic. As all other good
gifts, so fayth is of G O D :
In which wee are to consider
three things. First, Know-
ledge;

ledge, Secondly, Consent; Thirdly, Confidence. Which three are requisite to this iustifying fayth. The first may be without the second; the first and second without the third: but the third cannot bee without the first and second. A man may know that which he beleuees not to be true; and a man may beleue a thing to bee true, which yet he may be perswaded belongs not to himselfe, and therefore relies not vpon it. Divers wicked men know many things in the Scriptures, which they (like wretches) beleue not to be true: and many beleue that to be true, which they make not their owne by application; euен as many hypocrites, & the Devilsthemselues, for they goe thusfarre: but Gods children goe further: they know the promise.

mise, beleue it to be true, and vpon good grounds are perswaded it belongs to themselfes ; from whence comes confidence. If the Deuill could doe this, or if *Iudas* could haue done this , they might bee sauued.

There are then to be obserued three kinds of Fayth ; First , *Histericall*, to know and acknowledge the truth of the Bible : Secondly , *Temporary* , when there is also a perswasion (but not grounded) that the promise belongs to vs. The third , *True iustifying Fayth*, when vnto our knowledge is ioyned acknowledgement, and to this, good and warrantable perswasion , from whence comes confidence.

And this last kinde of sayth hath three properties ;
First,

First , it is certayne ; yet there may be, and are doubts; as the Man in the Gospell , *Lord, I beleue, helpe my vnbelieve* ; but doubt commeth from the flesh, certaynty from fayth , which in the end ouercommeth. Secondly , it continueth : yet it may be eclipsed , as it were, raked vp in the ashes, and wonderfully shaken , but not totally and finally extinguisched and lost. Thirdly , it is lively and working : Inwardly and outwardly. Inwardly, by raysing and confirming in our hearts, Peace, Joy, Hope ; which maketh not ashamed , &c. Outwardly, by the fruits of obedience in our liues.

For the farther opening of the manner how fayth iustifieth : it is to bee remembred , that fayth iustifyeth correllatiuely

Ephe. 3.12.

Heb.11.1.

I John.3.2.

ly(as was sayd before) in regard onely of the Righteousnesse of Christ which it apprehends; for it is the righteousnesse which fayth receyues, which iustifyeth vs in the sight of God.

There is a twofold office of fayth in receyning the righteousnesse of Christ, as G O D two wayea bestowes that righteousnesse vpon vs : one, in effectuall vocation: the other, in Iustification.

Vocation is, when G O D by the preaching of the Gospell offereth vs the righteousnesse of C H R I S T, that we may be iustified by it : which vocation is then effectuall, when withall, G O D workes fayth in vs to receyue that offered righteousnesse.

Iustification is the imputing vnto the beleevung sinner

fianer of the righteousnesse receyued in effectuall vocation; which imputed righteousness is received also by fayth.

So that there are two actions of G O D ; the one is the oftring of the Righteousnesse of Christ ; the other, the imputing of such righteousness. There are also two correspondent actions offayth ; the one , receiving offered righteousness : the other, receiving imputed righteousness : By the first of these we are iustified , not by the second: Thus then we may conceyue the manner of iustification : the Gospell is preached , the righteousness of Christ is therein offered , withall God workes fayth in the heart of his Elect, to receive this righteousness , which so received , God imputeth, that is , pronounceth.

nounceth the beleevung sinner righteous for the same. Wherefore when we say that we are iustified by fayth, that fayth is to bee vnderstood, whereby we beleue the promise of the Gospell, or receiue Christ and his righteouſnesſe offered therein vnto vs. For indeed the fayth receiuing imputed righteouſnesſe , followeth iustification ; but the fayth whereby we are iustified, must in nature goe before the sentence by which we are pronounced righteous.

Use 1. Deceiue not thy ſelfe, thou mayeft be learned in the history of the Bible, in the grounds of religion, in controuerſies, and yet thou mayeft want true fayth: for ſo farre doe the diuels goe, which are irreuocably damned: *the diuels beleue, and tremble.* And therefore, what-

socuer Papists , or mockers
obje^ct, hold thou it to be no
presumption, to goe beyond
the diuell and reprobates in
beleeuing, if thou wouldest
be sauued.

Vse 2. Here is comfort to
those of poore estate, if they
beleeue. Iustification is by
fayth onely ; and fayth is the
gift of God , of the which
the poorest is as capeable as
the richest : yea, and in the
bestowing of it , there is no
respect of persons with God:
The spirit bloweth where it
listeth: And many times the
Lord passeth by rich , No-
ble and Mighty , and hono-
reth the poore and despised.
In the things of this world,
he that is rich , hath all , the
poore hath the least , or no
part : but it is Fayth that ob-
tayneth fauour with G O D .
A King not preferred to have
part in the righteousnesse

of C H R I S T , because a King , if he want sayth ; nor a Begger reiected because a Begger , if he hath sayth , &c.

Vse 3. True fayth iustifies thee before God by the righteousnesse of C H R I S T : see that thou iustifie thy fayth to bee true , by the works of righteousness and true obedience before men , and to thy owne conscience , &c.

Qwest. You sayd that C H R I S T was annoynted to be our Prophet , Priest , and King : What meant you by it ?

Answ. I meant the three offices of Christ : First , the office of his Prophetship , whereby he hath playnely opened to us the counsell of his Father , concerning our Salvation . Secondly , the office of his Priesthood , whereby he hath ful-

ly

ly satisfied the Justice of God for vs, and maketh intercession at the right hand of his Father. Thirdly, his Kingly office, whereby he giveth vs his Spirit, and by the same gouernes vs, protecteth vs from our enemies, and bringeth vs to eternall life.

Explica. In the times of the old Testament, three sorts of persons were anoynted; Prophets, Kings, and Priests: Which was a Type or figure of the anoynting of Christ, which tytle signifieth Anoynted, and is a name of his person of *Mediatorship*, not of cyther of his natures. He was called so, not that he was anoynted with materiall Oyle, but as Prophets, Priests, and Kings were by that anoynting deputed to such Offices and fitted for the same: So Christ,

I King.19.16
Exo.30.30.
Dan.19.25,
26.

CHRIST, tooke not those offices by Intrusion, but was anoynted, that is, appoynted, and also of his Father by the Spirit fitted for the same.

When you reade that he is called, *A Shep-hard, The Preacher of Peace, A Witness*; these note his Prophet-ship: when he is called *Iesus, Sauiour, Redeemer, Mediator, Lambe, Sacrifice, Intercessor, Aduocate, &c.* these note his Priest-hood: And when he is called, *King of Righteousnesse, King of Kings*: these note his Kingly Office.

His Prophet-ship is in the teaching of his people, in his owne Person, while hee liued on the Earth, and in the Continuance of the Heauenly Doctrine to his Church by the Ministry ordayned, to the end of the world.

world. His Priest-hood implies two things : First , the satisfaction performed to his Father, by his obedience : *even to the death of the Crosse.* Secondly , his Intercession , making request for vs at the right hand of his Father , not by bowing his Body , but by appearing before his Father for vs , presenting the Merit of his Obedience , and willing that it may alwayes bee effectuall for the reconciliation of his Elect. The Authority of his Kingly Office may be eyther vniversally considered, by which all creatures are subiect to his Rule , euen the Deuils : or specially , whereby hee effectually calleth his Elect, deliuereth them from the Deuill , iustifieth them, continueth them in grace , confoundeth their enemies , in the last day glorifieth them,

and

Rom. 8.33.
Heb.7.25.
Heb.9.24.

and whereby he will condemne the diuels and reprobrates.

Vse 1. Is Christ our Prophet? then heare him, rest in the doctrine he hath delievered ; respect not Reuelations, or Traditions , or any thing that agreeth not therewith: *Yea if an Angell from heauen teach otherwise, let him be accursed.*

Is Christ our Priest, who hath taken vpon him to satisfie for thee, and to make intercession for thee, in heauen? Then trust neyther to Saint, Angell, or thy selfe: but trust perfectly on his grace; and be of good comfort , for he is a High Priest which is full of compassion, and it is his Office, and he is able perfectly to saue thee, seeing he liues for euer to make intercession for thee.

Is Christ the King of his Church?

Mat. 17.5.
Gal. 1. 38.

¶ Pet. 1. 13.

Church? Then let *Sion* rejoyce in her King for euermore. The Lord raygneth; let the earth rejoyce, let the multitude of the lles be glad; yet let the spirits of the iust rejoyce in G O D their Saviour. For what greater comfort then, if we be ignorant, to be taught by such a Prophet? If we be sinners, to haue satisfaction made, and to be prayed for by such a Priest? If we be weake and wretched, to be protected and sauued by such a King, as is C H R I S T the holy one, the Sonne of the liuing G O D? And yet this is not all: for he is not onely these vnto vs, after some tract of time, but from euerlasting; not onely for a certaine time, but for cuer; and it fell not out at aduenture that he should be these vnto vs, but by the determinate

Psal. 97.1.

R nate

nate counsell of G O D, being enioyned this office of his Father, (which alſo himſelfe willingly vnder-tooke) and for the fulfilling thereof, being ſent in the fulneſſe of time, in the ſimilitude of ſinfull fleſh. And therefore our Sauiour himſelfe in the Gospell applyeth that to himſelfe, which was long before propheſied of him in the 61. of *Eſay*: how that he is annoynred, that is, called, and deputed to this office, *viz.* to preach the Gospell to the poore, to heale the broken-hearted, to deliuere the Captiue, to giue ſight to the blind, to ſet at liberty the bruised; and to publish an euerlaſting Iubile to miſerable ſinners. The conſideration whereof, if thou beleueſt and repen-
teſt, is able to fetch thy diſtrefſed ſoule out of the

very

Gal. 1.4.
Rom. 8.5.
Luk. 4.18, 21

very bottome of hell: and therefore it is that our Sauour not onely calleth poore sinners vnto him, and promiseth refreshing , but also declares that hee is hereunto sent of his Father, that they might not despayre.

Hast thou beene then, or art thou a grieuous sinner ? a drunkard? vncleane ? a blasphemer ? &c. thou hast deserued without mercy to be damned body and soule: and yet there is a Iesus, in whom it is possible for thee, to obtaine mercy. For whatsoeuer thy sinnes haue beene, if it vnfaynedly repenteſt thee, and if thou couldſt doe thy Sauour this honour as to beleue in him, he would without fayle doe thee this office , as to ſaue thee: nay, he neyther will or can refuſe it: for it iſ his office.

R 2 But

Luke 14.21
22, 23.

But thou wilt say thou art most worthy: Tis most true. Yet if thou repenteſt, it is his office to ſauē thee, though thou be vnworthy. Even as thofe ſeruants, which were commanded to goe into the high wayes, and hedges, and to compell the poore Beggers to come to the great Supper, did the commandement of their Maſter, though ſuch guests were vnworthy: Euem ſo I E S U S C H R I S T thy Sauour lookeſt not vpon thy vnworthynesse, but vpon his office, and the charge hee hath receiuued from his Faſther. But thou art ashamed of the lewdneſſe thou haſt practiſed. Be yet more ashamed; But despayre not: For he came not to call the worthy or ſmall finners, but crimson and ſkarlet finners to repenteance. And thus doth

Mat. 19.3.
Eſay 1. 18.

Saint

Saint Paul comfortably in his owne experience speake, from the consideration of the Office of CHRIST : This is a true saying , and worthy of credit , that Iesus Christ came into the world to save sinners , of whom I am chiefe . 1 Tim. 1. 18.

Go therefore , O thou repenting soule , to thy Sauiuour , and with an holy and reverent boldnesse challenge the performance of his office , for the comforting of thy wounded conscience : Feare not , neyther bee doubting : For it is possible for thee repenting to be sauued ; as it is possible for him thy Sauiuour to be faythfull : Who protesteth in the Gospell , that hee casteth away no poore sinner that comes yn to him : and that it is his Fathers will that hee

R 3 should

Joh.6.37,38
39,40.
Heb.7.21.
Heb.6.17,
18.

should not lose the meanest
beleeuer, but rayse them vp
to everlasting life; and that
he came downe from hea-
uen of purpose to doe this
his Fathers will. And that
thou mayst no wayes doubt;
He hath receiued this office
with an oath, and is sworne to
it: that by his Word and
oath, in which it is impossible
that he should lye or de-
ceive, thou mightest haue
strong consolation. I charge
thee therefore, as thou lo-
uest thy owne soule, that
thou dishonour ~~not~~ G O D
through thy vnbelief: for
eyther thou must accuse thy
Sauiour of fraud or fals-
hood, which were intolera-
ble blasphemy: or thou must
beleeue that hee will saue
thee if thou repenteſt. O
Lord increase our fayth. A-
men.

*Vſe 2. As the remembrance
of*

of the Office of Christ is exceeding comfortable to thee, if thou repenteſt; ſo, iſ thou doeſt not repente, but walkeſt on in thy ſinnes and vngodlyneſſe, it is to thee exceeding terrible. His office reacheth to thee alſo, but in another manner; He is to thee a Prophet, but it is to denounce the plagues, woes, and iudgements of God againſt thee for thy ſinnes: He is to thee a Priest, but it is to separate thee as a base, vile, and cursed ſinner, from his precieous Saints. He is to thee a King, but it is to ſlay thee before his face, because thou refuſeſt to be gouerned by his Spirit and Word; and to caſt thee body and ſoule, euen as out of the middle of a ſling, into euerlaſting torments with the diuell and his angels for thy ſinnes. Tremble therefore, and iſ it

be possible, repent, lest thou
be damned.

Vse 3. Learne here why thou
art called a Christian : Thou
art called of C H R I S T, be-
cause all the Elect receiveue
of his anoynting : that is,
of his Spirit : *He was anoynted*
with the Oyle of glad-
nesse aboue his fellowes ; For
he received the Spirit not by
measure : and to this end,
that we of his fulnesse might
receive Grace for Grace.
So that as the Oyntment
powred vpon the head of
Aaron, ranne downe to
the skirts of his clothing :
so wee receiveue of the An-
oynting of Christ , and of
him are called Christians :
by the which is meant , that
wee are made Priests and
Kings to G O D ; there-
fore called a royall Priest-
hood. If this were well un-
derstood , and men would
examine

Heb. 1.9.
John 3.34.
John 1.16.

Reu. 1.6.
1 Pet. 2.9.

examine their Christianity by this, it would soone appeare, that many are not true Christians w^{ch} glory in the Name. If thou beest a Christian, then where is thy knowledge, whereby thou art as a Prophet to thy selfe, & to others? Grosse Ignorance can not stand with this title: If thou beest a Christian, then thou art a Priest, and a King: If a Priest, then thou must offer Sacrifice, Praiers, Almes, yea thy Body and Soule to the seruice of God: If a King; then thou must rule and gouerne thy passions, affections, thy selfe according to the rule of the Word. If thou doest not thus: if thou neuer, or seldome prayest: if thou art without compassion towards the needy: if thou beest profane in thy life, not sanctifying thy body and soule by Fayth & Obedience to God: but by drunkennesse,

R 5 swearing,

swearing, filthynesse, cruelty, pride, lying, &c. sacrificyng them to the Deuill; If thou mournest not for thy corruptions, and resistest them; but yeeldest cowardly to the wicked motions of thine owne vile mind, being a very slauē to sinne and the Deuill; then thou must needes conclude against thy selfe, that thou art no Priest and King to G O D, and so no good Christian in very deede, whatsoeuer thou esteemeſt of thy ſelfe.

*Q*uest. Is there nothing else necessary to bee knowne concerning Christ?

Anſw. Yes, as namely, his Resurrection, Aſſencion, Sitting at the right hand of his Father, and his comming to Iudgement, which things may well bee referred to the Kingly Office of Christ.

Explicati.

Explicati. C H R I S T
teacheth vs as a Prophet ,
saueth vs by his Merit , as
a Priest , and maketh his
Heauenly Doctrine and O-
bedience effectuall , as he is
a King ; and to this his Ef-
ficacy are those severals in
the answer to bee referred ;
of the which there are
plentifull expositions extant ;
and therefore I spare
the particular opening of
them.

Thus much of the first
speciall worke of G O D to-
wardshis Church ; which is
Redempcion. Now followes
the second , called Sanctifica-
tion.

Quest. VVhat is Sancti-
fication?

Answ. It is the worke of God
by his holy Spirit , whereby
the Image G O D is renewed
in the Elect ; called also Rege-
neration , Repentance , Con-
version ,

Deut. 30.8.
Ier. 31.18.
&c. 32.39.
Job 6.44.
Acts 5.31.
2 Thes. 2.13
1 Pet. 1.2.

uerſion, whereby we turne from
all our ſinnes vnto G. O. D.,
&c.

Expli. There are twe principall benefits which wee obtaine in this life by Christ, Iuſtification by Fayth, and Sanctification by the Spirit : who is called the Holy Spirit, both Eſſentially and Eſſentially : because as hee is God holy in himſelfe : ſo he maketh holy whom he pleafeth, which worke is therefore called Sanctification of the Spirit.

This worke is wrought in the mind, will, and affections, yea in the whole man : not by altering the ſubſtance of body or minde ; or abolishing any naturall Faculty or Affection, as Vnderſtanding, Loue, Hate, Joy, &c. but by putting away, and purging out of the euill quality in theſe and the like, and by

by creating a new holy quality in them , acceptable to God , and agreeable to his Word , that now the vnderstanding shoulde capable of good things, and the stremme of our affections turned to the right obiect, as to hate euill, to loue goodnesse, and to rejoyce in it.

We are to vnderstand also that this (in nature) is after Iustification , as Paul reciteth them : *Whom he iustifieth , he glorifieth , that is , hee gloriously reneweth , which is begun here , perfected in the Life to come : and yet I confessie , that repentance is sometimes put before remission of sinnes : not that in Nature , but because in our sence and feeling it is first : For first wee feele the burden of our sinnes , and then, we are eased & refreshed by the mercy of G O D .*

Rom. 8.31.

Mark.1.31.

Acts 5.31.

And

And also repentence is named in the first place, because it is first to bee taught, that we may desire the mercy of G O D. Yet in nature, Fayth (which purifieth the heart) is first, though in time there be no difference: For our Vnion with Christ, and our partaking of his merit to Iustification, and of his Spirit to Sanctification, are wrought at the same time, euен as the Sunne and his beames.

Vse 1. As the Sunne is declared by his light, the Tree by his fruit: so by thy sanctification, demonstrate thy iustification, &c.

Vse 2. Boast not of thy heart, while thy life is profane, neither contayneth thy self with an outward shew of holynesse, hauing an euil conscience: for sanctification is the renewing of the mind:

yea

yea of the whole man : and therefore, labour to grow vp into a full holynesse of flesh and of the Spirit.

Vse 3. Remember that sanctification , and Repentance are called conuersion or turning to GOD : by which the quality of Beleeuers is implied: vnbeleeuers being turned from G O D. So the Lord speeaketh of the rebellious and back-sliding Iewes: They haue turned to me the backs , and not the face. The Vnbeleeuer departeth from G O D : the Beleeuer draweth neere unto him. So that as a deuoute Iew in the time of the captiuity , was knowne by turning his face towards *Ierusalem* when hee prayed; as Daniel three times a day opened his window that way: So you may know a Beleeuer: for whatsoeuer he doth,

Jer.32.33.

doth, he is alwayes turning towards Christ. Even as the Mariners needle , being touched with the load-stone, which way soeuer you set it, it alwayes turneth it selfe towards the North. So a Christian may be knowne whether he be truely touched with grace, by his turning himselfe to God : for where the Lord is, there is he. If he come into the assembly of mockers, because the Lord is not there, he turneth from among them, but hee turneth his face towards the Temple: because the Lord is there in his ordinances : and he turns his feete into the way of his Testimonies , because God hath ordained good workes that wee should walke in them : Examine then thy re-pentance by this: It is conuercion to God. If thy face be toward \mathcal{E} gypt , and not toward

Psa. 119.5;9

Ephc. 2. 10.

ward Canaan : If thou turne
to the Deuill, the world and
the flesh , when they call
thee ; and turnest thy backe
vpon the Lord, when he cal-
leth thee : Thou art not con-
uerterd , neyther hast thou
truely repented .

Qu. Is Sanctification, Con-
uersion, or Repentance so the
worke of God, that we can-
not of our selues , by the
power of our free wil conuert
or repent ?

Ans. I verily beleue , that
since the fall of Adam, there is
no free will in man unto things
Spirituall and pleasing to
God.

Explica. For the vnder-
standing of this , we are to
consider of Man , as he was
before his fall , or as hee
is now , since the fall . Free
will you may call a faculty,
or power of the Soule ,
whereby it doth freely with-
out

out compulsion and force,
chuse or refuse the obiect
shewne by the vnderstanding : yet so , that we hold
not this free-will to be inde-
pendent , but that , as the
wils of all creatures , it de-
pendeth on God, to be incli-
ned and moued , eyther
immediately by him , or
mediately by good or euill
instruments as hee please :
Neyther doth this depen-
dency hurt or diminish the
freedome of the will : be-
cause God inclineth the will,
so that the will doth by the
Iudgement of its owne rea-
son, freely and willingly moue
it selfe : so that to doe a thing
freely in the creature , is not
to bee free from the gouern-
ment of another: but to doe
that which it doth, willingly,
voluntarily , and delibe-
rately, though it be ruled by
another.

Before

Before the fall this was
in *Adam*, both to good and
euill, that he might, if hee
would, eyther stand or fall
(the dependeney before
spoken of still reserved.)
Since the fall, the case is al-
tered; according to the say-
ing of *Augustine*: That man
abusing his free wil, lost both
himselfe and that : whereby,
as also, when we say that man
hath no free will, we do not
vnderstand that the faculty
is lost , but the goodnesse,
whereby it was able freely
and willingly to chuse that
which is good. For man lost
an essentiall part or faculty of
his nature by his fall: euен the
vnregenerate having a power
freely to wil or nill the obiect
shewne by Reason, though
they haue not power to will
and chuse spirituall good
things : both because their
will is wholly depraued
and

and turned from good, and inclinable onely to euill; and also because Reason being blind, doth not shew to the will the spirituall good: or if it doe, it is not vnder the likenesse of good, but vnder the likenesse of euill. For the naturall man understandeth not the things of God, but accounteth them foolishnesse.

Wherefore wee confesse, that man hath still free will in ciuill and outward things, and vnto euill, but not vnto good: And this freedome vnto euill things must be so vnderstood, that hee hath power to chuse or refuse the obiect; but to doe this well, he hath no power. Also he hath free will vnto euill, not that he can will or nill euill at his pleasure; but that without any violence, hee onely chuseth euill: so that

as

as it may be called free-will, because it is free from coaction, so also bond will, because it freely willeth only that which is euill. And hence it is, that the reprobate sinne necessarily, and yet freely; necessarily, because they haue no power to goodnesse; freely, because they chuse euill without compulsion: Yea, by how much the more necessarily they sinne; by so much the more voluntarily they doe it; in as much as their will hath brought vpon them this necessity.

Now when this worke of Sanctification or Repentance, or Conuerstion is wrought; then we haue free-will both to good and euill; to good, as farre as we are regenerate by the Spirit; to euill, as farre as we are vnregenerate and flesh. And in the state

state of Glorification, our will shall be free onely to good immutably; as the will of the damned shall be immutably free vnto euill, as *Augustine* sayth, The first will was to haue power to sin, the last shall haue no power to sinne.

Then for our purpose this is to be holden, that till the Spirit worke new grace, we haue no power of our selues; being vnto the worke of conuersion meere patiens; though in the worke, when the Spirit hath changed and enclyned vs, we are co-workers with the Spirit. Before conuersion were fist: In conuersion the Spirit inclineth our wils; and of unwilling, makes them willing to be converted, and to repent: God not working in vs as in flockes or stones, but as in reasonable creatures.

Vse 1. If thou be truely conuerted, ascribe all the glory of it to God : for as soone can an Ethiope change his skin, or a Leopard his spots, as we doe that is good , till we bee changed and enabled by the Spirit.

Icre.31.23,
&c.

Vse 2. Beware thou negle~~ft~~ not the present meanes of grace offered to thee, as though thou couldest repent and doe well when thou wouldest; No, no, it is the meere gift of God. For if thou canst not make one hayre of thy head white or blacke,much lesse canst thou change thy vile and corrupt heart. But thou wilt say: Doth not G O D promise, that at what time a sinner doth repent, he will be mercifull ? Yes, the Lord most comfortably (blessed be his Name) sayth so: But he sayth not, that a sinner can

re-

repent when he list ; or that
hee will giue repentance,
whensoeuer a sinner shall but
whistle for it : As *Augustine*
excellently : He that hath
promised to all repentants
pardon, hath not promised to
all delinquents, repentance,
&c.

Vse 3. Is thy will freed by
grace vnto righteousnesse ?
then see that thou freely and
cheerfully seruest God. For
if thou obeyest vnwillingly ;
as it argueth that thou art
still in bondage, so it is not ac-
cepted with God. For as fruit
which is cudgelled downe,
is ill tasted ; and little worth,
so is that obedience, vnto the
which we must be driuen,
onely with blowes. It is an
euill souldier that followes
his Captaine sighing ; and it
is an euill seruant that obeys
his master with moyling and
grutching. G O D requires,
loues,

loues and rewards cheerefull seruice, If I doe it willingly (sayth Paul) I haue a reward. If therefore thou findest in thy selfe an indisposition and backwardnesse to holy due- ties; call to minde with what liuelynesse thou hast fol- lowed thy lusts; and be a- shamed and humbled , that thou canst not with as much forwardnesse infernall thy God.

Pray with David, that the Lord would establish thee with his free Spirit , that is, making free , liberally, and cheerefull in the Obedi- ence: *but, except you will work,*

Q. What are the parts of this Sanctification, or Repen- tance? *you shall see more.*

Answ. The parts are these: First, Mortification of the old man, or hater of sin, and tur- ning from evil: Secondly, Vi- nification, or Quickening of the

new man; or love of goodness, turning to God.

Quest. What meane you by Mortification of the old Man?

Answ. I meane that grace, whereby there is wrought in us, by little and little, a detestation of sinne, and extinguishing and weakening of corruption in us, that it should not bring forth fruite unto death.

Quest. What meane you by the new Man?

Answ. I meane that grace, whereby, by little and little we are (in some measure) solut in knowledge, holynesse, and righteousness. The summe of all these answeres proued by Rom. 6. from the first verse to the sixtch.

Expli. When we read that the old man, or the body of sinne, or our earthly members (by which and the like names,

Ephes. 4. 22,
23, 24.
Col. 3. 5, 8,
10, 11.

names, the corruption of our Nature is called) are to be mortified, that is, made to dye: We are not to vnderstand it of the life of our bodyes, but of the life of sinne in our bodies. So when our Sauiour sayth, *If thine eye offend thee, plucke it out, &c.* He meaneth not that wee should mayme our bodies, but that by all meanes we should purge our corruption, which manifests it selfe in such members; yea, though we esteeme our corrupt affections as deare as our eyes. These two parts of repen-tance are also called, Putting off the old man, and putting on the new Man, &c. Whereby is signified, that as willingly as a man puts off his old filthy ragges, to bee clad in sweet and rich attire: so should we willingly put away sinne, whereby we are

deformed, and labour to follow righteousness, which is a part of our beauty in the sight of God.

Whereas some make three parts of repentance : First, Contrition : Secondly, Confession : Thirdly, Satisfaction ; They deceiue the simple. For a man may haue all these, and yet bee damned, Math. 27.33 as is manifest in *Iudas* ; who grieued, confessed his sinne, and brought agayne the thirty pieces of siluer : and yet was a reprobate. These may be necessary parts of Discipline enioyned to sinners, to testifie their remembrance, as in ancient times ; but the essentiall parts of repentance, are perpetually mortification of the old man, and viuification of the new.

If you shall desire to know the manner, how God works repentance, understand that first

first by preaching of the Law, and sometimes by crosses, punishments, &c. the conscience is terrified for sinne, and is sorrowfull, but in a worldly manner, for feare of wrath, for the Law can worke no otherwise. Then, by the promise of the Gospell, the conscience is cheered through the gift of God, in assurance of mercy: the fence whereof breedes another sorrow, different from that wrought by the Law, called godly sorrow, which is, when wee are grieved for sinne, not so much because of the wrath following, as because thereby wee haue offended so gracious a Father: and then followes repentance, which is a changing of the heart, and purpose vnto a continuall care and endeauour to hate all euill, and to abyoyd it: to loue all goodnes

2 Cor. 5. 17,
S 3 and 10.

and to follow it. So that re-pentance properly is the effect of the Gospell, not of the Law, though the Law be necessary to prepare us thereunto. And hence we say it is an effect of Fayth which purifies the heart. Concerning the practice of repentance: See the Book called, *The Nature and Practice of Repentance*, written by our worthy Master Perkins.

Vse 1. Beware of a wonderfull subtillty of the Diuell whereby he carries multitudes to Hell: which is, when men and women are perswaded, that if they can sight sorrow, and weepe for their sinnes, that then they truly repent: When *Ahab and Iudas* did thus much, and yet fry in hell. There is sorrow caused by the Law, which may be in a Reprobate, whose sorrow

sorrow is like the sorrow of a Theefe, and whose teares are whorish teares: for as these being taken in the manner, many times hang downe their heads, and weepe and wayle for feare of the present punishment, which when it is ouer, they returne to their former courses, their hearts not being changed; so, many grieue by the preaching of the Law, and yet their hearts remaine as corrupt, and as willing, (if it were not for the Law) to sinne, as euer before; whereas the godly sorrow, which commeth from the Gospell, changeth the very inclination and purpose of the heart, to hate sinne, and loue goodnessse, and to continue increasing in such grace, though there were no Law to condemne, nor hell to torment. Examine then thy

2 Cor. 7.11,
&c.
Psal. 34.14.
Esay 1. 16,
17.

repentance hereby, and by the
notes. *1 Cor. 10.12. 1 Cor. 10.13. 1 Cor. 10.14.*
Vse. 21. Remember that
the summe of a Christians
duety, is to eschew euill,
and to doe good : and de-
ceiue not thy selfe with those
same halfe Christians, whose
furthest obedieunce is to keep
themselues (not vnsotted,
for they regard not spots)
but vndetected of grosse
euils, such for the which men
are carried to the Layle : who,
though they abound with
small faults (as they terme
them) hauing prophane
hearts, and destitute of loue
to the truth, and do no good,
thinkethemselues among the
forwardest of such who shall
be saued. But soft : the first
step to Heauen, in the prac-
tice of obedience, is to de-
part from euill : But he that
lets but one step, (and that
an ilfaououred one too) is
never

neuer like to come there : mend that step, and depart from all euill, and step againe, doing the good, and so walke on ; and then the reward is thine. If thou holdest not vp thy hands to any strange god, it is well; but if thou worshippest not the true God, thou canst not be saued. If thou plowest not, and goest not to Cart on the Sabbathday, it is well: but if thou dost not the dueties of the Sabbath in the publike and priuate worship of God, thou mayst be damned. As therefore we doe not content our selues that no weedes bee in our Gardens, vnlesse there bee good Hearbes and Flowers: So we must not only be voyd of euil, but filled also with the Fruits of Righteousnes, being not priuatue onely, but positive Christians. But alas ! what

Phil.3.11.

then shall become of them, which haue not yet learned to set the first steppes, to leau their drunke[n]nesse, swearing, lying, whoredome ? How farre are these from true Christians? How farre from Heauen? How neare to Hell? &c.

Use 3. Note, that repen-tance and true conuer-sion is a worke of great difficulty : For sinne cleaves too fast vnto vs , sitting as close as our skinne , and is so fa-miliar to our nature, that till G O D perswade the heart by the worke of his Spirit, it is as easie a matter to per-swade a man to leau his sinnes , as to get him to en-dure his eyes to be pluckt out of his head , and his limbes to be torne from his body; therefore called Mor-tification , and crucifying the flesh with the lusts , &c.

It

It is not a ſigh and away, and now and then a few ſor-
rowfull words will ſerue the turne. No, ſinne is im-
pudent, and will never out till it be kild, and caſt out.
If thou makeſt account that Repentance is an eafe worke,
thou haſt not yet repented as thou ſhouldſt doe. Goe
to ; Remember thou muſt mortifie ſinne, and deſtroy it:
It is a Serpent in thy boſome, kill or be kild : If thou killſt
not it, it will kil thee; euēn thy ſoule, &c.

Qn. What is the meaſure of Sanctification which we at-
rayne to in this life ?

Anſw. This grace is not perfectly finished in this life, but here it is onely in part.

Explic. There are two ſorts of benefits which we receyue by Christ: One, of which which are out of our ſelues:

Ro.7.18,19
1 Cor.13.0
12.

Phil 3.13.
Ioh, 3.1,2.

as Redemption, Iustification. Another of such which are in vs, as Sanctification, Conuerstion. The first sort are perfected in this Life : as, *Now we are the sonnes of God ; Sonow we are elected, iustified, redeemed.* The second are not perfected in all their degrees, but onely begunne : *Wee are perfectly redeemeed, understand (in regard of the Price, for wee looke for the redemp- tion of our bodies :) Wee are perfectly iustified (in regard of Christis righteousnesse, and the sentence, for we pray for more feeling of it : and these shall be more fully declared at the last day.) We are imperfectly sanctified ; there remayning euен in the best, a great deale of corruption, which lusteth against the Spirit, and often maketh them bitterly*

to mourne: as in the example
of Paul.

Rom. 7.22.

In sinne are two things: The
guilty nesle, and the viciosity.
The guiltynesse is taken away
by the imputation of Christ's
righteousesse; and this so
perfectly, that God imputes
no sin to the iustified person,
but accouerteth them as righteous
as the very Angels (in regar-
d of imputation of sin) be-
cause they are clothed with
the most perfect righteousness
of Jesus Christ.

The viciosity of sinne is
also taken away out of them,
which are iustified by the
grace of sanctification and
regeneration: not quite and
vertelly, in this life, but onely
in part: not that it should
not at all bee in vs, but
that it should not hurt vs.
From the remaynder of this
viciosity, it being not totally
abolished, is that darknesse

and

and Rebellion , with the
which the minds and wills
of the Regenerate are so
much cumbered, and also those
manifold actual sins , which
they so often commit . This
is that thorny and pricking
Canaanite, which G O D in
his wisedome hath left in vs
for our Exercise , that we
should continually wage
warre with it, and mortifie it :
Though therefore it might be
sayd that G O D cannot see
sinne in them which are iusti-
fied and regenerate in the
first respect : yet in respect
of the viciosity of sinne so
to affirme , were false , and
dangerous : For it is in vs ;
and G O D correcteth vs
for it ; and never purposed
or appoynted vterly to take
it away , and to restore in-
to vs an absolute purity
during the rearme of this
life .

Vſe 1. Our ſanctification cannot iuftifie vs, because imperfect.

Vſe 2. The life of a godly man is continually repenting to his dying day. As a man that buyes an old houſe, is alwayes mending it: fo the true Christian, because he diſcouers alwayes new corrup- tions, is alwayes mourning, repayring and mending ſome- what. Doe with thy conſci- ence as women do indressing vp their houſes; they ſweep and rub, and brush euery day, because every thing gathe- reth dufte: and euer and anon they are renewing, and ſtrew- ing new Hearbs and Flowers in their Windowes; euen fo; because we alwayes are gathering ſoyle through the corruption that is in the World: we muſt alway be washing, cleaſing, and pur- ging our hearts, and euer and

and anon bee adding new graces vnto our former receyued. He that giues over his practice and care, as if he were holy enough, giues a shrewd testimony, that he hath no true holinesse in him: for the nature of true grace is to be increasing; and true Christians are like the morning light, which is brighter and brighter vnto perfect day.

Prou. 4.18.

1 Pet. 1.2.

Psal. 68.39.

Luke 11.13.

Rom. 10.12.

James 1.6.

Quest. What helpe then should a man vse to hold out, and increase in sanctification?

Answ. There are two principall meanes of furthering vs this way: The consonoable vsing of the Ministry of the Word and Sacraments, and devout prayer.

Quest. What is Prayer?

Answ. Prayer is a worship of G O D, whereby, through the Spirit, in the name of Christ, believing,

2 Chron. 6.

21.

John 4.21.

Rom. 8.26

Mat. 21.22.

leevung, me aske of God onely, things needfull, and also givme thankes for that whiche we haue received.

Ioh.16.23
Pla.50.51.
Mat.7.7.
Colos.4.2.
Ex.14.15
Mat.15.8.

Explica: I shall not neede to bee long in this, of the which so many haue so wortly written: Onely remembre, that not onely the voyce, but the affection of the heatt is prayer: yea, without this, the other is not prayng, but babbling, a dead sacrifice not acceptab'e: For God specially requireth the heart: Concerning which, know that: First, it is a gift of the Spirit: Secondly, that God onely is to be prayed to; Thirdly, and that in the name of Christ: As Incense might be offered onely on the golden Altar: so it is C H R I S T onely which sanctifieth, and maketh acceptable our prayers; Fourthly, that wee beleue; Fifthly,

Pro. 23.26.

Rom. 8.15.

Math. 4.10

Ioh. 16.23.

Rom. 10.14.

Ioh. 6.15.

1 Thes 1.5.

17, 18.

Fifstly, that we wisely consider the things, and persons, we are to pray for : Persons, for all Men, while they are living, and till we know they haue sinned the sinne vnto death; Things, are eyther Gods glory, our owne Saluation, or onely things belonging to this life and the body. The two first must bee begged absolutely : the other vnder condition of Gods will, and (because they are transitory) transitorily ; Sixtly, that wee also be thankefull.

Use 1. Pray neyther to, nor by Saints or Angels, nor for the dead : who eyther are in Heauen, and so thy prayer is needlesse ; or in hell, and then impossible they should be deliuert : When therefore thou hast occasion to mention thy friends, or any departed : say not,

God

God haue mercy on their soules,
or God be with them ; For
though , I confesse, that the
words be very good , yet
they are herein abused , as is
the name of G O D , which
is good, abused by too much
wicked swearing : And it
sauours of grosse Ignorance ,
and Will-worship , because
we haue neyther commandem-
ment nor promise for so do-
ing : also it wants Charity
towards the dead, to whom
we would seeme thereinto
be very charitable. For when
we pray that G O D would
haue mercy on them, &c. it
shewes, that we thinke (if
we know what we say)
that they want the mercy of
God ; Better a great deale to
say, *Who is, I trust, with the*
Lord, or such like, than to pray
for them.

Vse 2. Because Prayer is
an acceptable sacrifice to 1 Thes. 5.17
God :

Psal. 14. 4.
Psa. 70. 6.
'er. 10. 25.

God: Remember the commandement, and pray often, publikely, priuately: It is an euident note of one very prophanie, not to vse prayer: And the plagues of God follow such. There are six things necessary to prayer, beware thou wantest none of them: First, *Fayth*: for thy helpe herein, remember the Commandement and the promise, and beleeue. Secondly, *Reuerence*: for thy helpe this way consider the great glory to which thou prayest. Thirdly, *Humility*, for to such God giues grace; helpe thy selfe hereby, looking into thine owne bosome, and considering thine owne corruptions and sins. Fourthly, *Holy affections*: here helpeth thy selfe with the practice of Repentance, hate sinne, which dulleth our prayers, and quencheth the heate

heat of them, as water quencheth fire, and keepe a good conscience. Fiftly, Feruency, here thou hast two notable helpes: first, the sence of thy owne misery, in regard of sinne the punishment of it, and the malice of the diuell, which if we consider, will make vs cry aloud, as prisoners cry to the Judge for mercy: secondly, the consideration of the great good thou receiuest by prayer: For the Spirit is giuen by prayer: by prayer deliuерance, increase of Sanctification, glorious inward feelings, euen all good things. As Moses face shone when he had beeene with G O D in the Mount, and as Peter was rap't in prayer: So if ever we shine in grace, and are raunished with inward feelings, it is in prayer; Lastly, be Thankfull: when we are in necel-

Psa. 26. 6.
I Ioh. 3. 22.

Luk. 11. 31.

Acts 10. 9

necessity, we haue many words, and haue never done, but when we haue receiued, as full vessels, we haue scarce a word to say : We goe to God, as men goe to the Riuier, alwayes to fetch, and as when we haue filled our vessels, we turne our backes; so when we are blessed with our desires, we turne our backes with those Lepers, scarce one of ten returneth to giue thanks: We pray ofter than we giue thanks, because we are more affected with the sence of our wants, than of the glory of G O D, and of that we haue receyued. Here helpe thy selfe; First, by considering the greatnessse of the benefits which thou enjoyest, as if it be but thy sleepe, or sight, or such like ; thou thinkest, it may be, these are but small things; Aske him that is blind,

blind, him whose eyes God holds open but three or four nights together, then shalt thou see the greatnesse of a gift by the want of it.

Secondly, by remembraunce of the Commandement. Thirdly, because thanked-for grace increaseth: thankes for one good turne, is a good introduction for another. Fourthly, G O D highly esteemes of it. Fifthly, it shall bee our speciall practcie in heauen; inure thy selfe therefore unto it, even in this life, &c.

Quest. What if we ob-tayne this grace of Sanctification, and continue in it?

Ans. Then we shall be sure to have Eternall life.

Explic. There is nothing more ordinary in the Scriptures, then that such shall be blessed, which endeavour

Psa. 50. 23.

Mat. 5. 8.
Heb. 11. 14.
Rom. 6. 22.

to holynesse: which must not be so vnderstood, as though we could merit thereby Eternall life: but we must understand it as a condition necessarily required in such (being of discretion) which shall be saued. By which speches is not meant to shew why a man is saued, but who they are which shall be sauad.

When therefore eternall life is called a reward, it is not meant, as though we could deserue it by our good workes; no, not by our fayth; but by reward is meant, a free gift, or a gift due by couenant, or promise. For there is a double reward: due, or vndue, and free: the first properly, the second improperly so called. That which is due, by order of Justice, for the dignity of the worke, is properly a debt, or due reward: that

That also is so called, which is due by fauour, and by promise. To our good workes is eternall life as a reward due: nor the first, but the second way: For G O D hath made himselfe our debtor, not by receyuing from vs, but by promising to vs.

So that if you take debt or reward, properly, we affirme, that nothing is due to our best workes: for there are foure things necessary to make a worke meritorious in the first acceptation of debt: first, that the grace whereby we doe it, be our owne: for if wee receive it from another, it is against reason, that hee that gives, should hereby bee indebted to give more: But wee haue no grace, but we haue received it.

I Cor.4.7

T Second-

Secondly, it must not be due or duty to performe it ; for that is contrary to merit ; but all that we are able to doe if it were more , is due , in regard of Creation, and Redemption. Thirdly, it must be profitable to him , to whom it is done : but God is not benefited by vs. Fourthly, it must be proportionable to the reward : but so are not our best workes. Therefore it is well called by the Apostle, *A free gift of God.*

This further remember that we teach good workes to be necessary to salvation: but not as causes thereof, but as the way thereto, as Bernard sayd.

Quest. What is eternal life ?

Answ. Eternall life that glorious and most happy estate , in which the soules

the Elect are in Heaven after
this life, and in which their
bodies and soules shall bee
at the day of Indgement: the
contrary whereof is eternall
death.

Quest. What is eternall
death?

Answ. Eternall death is
the most horrible condition,
in which the Reprobate shall
be forever in Hell, with the
diuell and his angels: in their
soules presently after their bo-
dily death, and in body and
soule together in the day of
Indgement.

Explica. There are three
kinds of life; First, naturall
of the body, in the vnion of
body and soule. Secondly,
spirituall of the soule: in the
vnion of it with G O D and
C H R I S T; whereby Christ
is sayd to liue in vs. Thirdly,
eternall of body and soule,
whereby the Elect liue and

Math. 25.45
John 17.22,
23, 24.
Rom. 2.10.
I Cor. 2.9.
John 10.28
Heb. 13.14.
I John 2.25
Luke 16.22
23.
Math. 25.41
2 Thes. 1.4.
Gal. 2.20.
Ephes. 2.17

raygne for euermore in the Kingdome of Heauen. The first is common to thereprobates, with the Elect : the other two are proper to the Elect. Death is also threefold: First, naturall of the body, in the separation of body and soule, called naturall; not that it doth properly proceede from nature, for it is the effect of sinne ; but because it is according to corrupt nature, by the iustice of God. Secondly, spirituall in the separation of the soule from God, whereby sinne lives and raygnes in the wicked, being sayd also to be dead in sinne. Thirdly, eternall, whereby body and soule shall be for euer separated from GOD and CHRIST, and liue with the Diuell in eternall torments ; which kind of life is called death, because it were ten thousand times better not

to liue at all , in respect of themselves, than in such endelesse, easesse and remedilesse misery.

For this terme, to liue c-uer, may be considered, eyther in respect of the creature as it is, and continueth by the power of the Creator , and so the wicked shall liue eternally in Hell , or in respect of the adiuncts of life, or the affection which the creature shall haue toward the Creator, and the fauour of G O D in C H R I S T , and so the Elect shall onely liue.

The happiness of this estate is such , that whatsoeuer we can loue , we shall haue, and we shall desire nothing that we haue not. God shall be vnto our Vnderstanding, a fulnesse of light ; vnto our will, a multitude of peace; vnto our memory , a conti-

nuation of Eternity : what-soeuer is begun in Grace, shall bee perfectly finished in Glory ; wee shall see GOD without intermission, know him without error, loue him without offence, and prayse him without ceasing.

It is not vnprobable that we shall know one another in the Kingdome of Heauen, but after a heavenly manner for the knowledge which is gotten in this life, is seated in the minde, into the which (being separated) no forgetfulness can fall : and therefore one sayd, *Let vs learne that on earth, the knowledge whereof may perseuer with vs in heauen.* Neyther is it improbable that there shall be different degrees of glory among the Saints ; giuen for the merit of Christ, but according to the measure of grace and

Hierome.

and goodnessse wrought in,
and by them in this life.

In a word, the happinesse of
the one estate, and the miser-
y of the other, is such, as no
tongue is able to expresse, no
heart able to conceiue: All
the glory and splendor of
this life, being scarce a sha-
dow of the glory to be reuealed
: the first fruits whereof
are in this life, in the peace
and ioy of a good con-
science, which though it be vn-
speakable, and as a heauen
vpon earth, yet is no more,
nor so much to that which
shall be, than a handfull of
corne is to a field of a thou-
sand acres. So also the tor-
ments which wee can any
wayes devise to be inflicted
vpon man in this world, be-
ing but a flea-biting to Hell,
and a sparke of that flame
which the damned there shall
endure: and yet when wick-

Rom.14.17
I Joh.3.1,2

ed men seele the flasing of it
in their consciences , in the
middest of all their worldly
pleasures , they are horribly
confounded , as in the exam-
ple of *Can* , *Saul* , *Balthasar*,
Iudas , and as *Salomon* signi-
fies, *Pron.* 18.14.

As there are but two Estates , so but two places ,
Heauen and Hell : As for
a third place , called Purga-
tory ; neyther doe the
Scriptures mention it , ney-
ther can the deuisers , and first
Founders of it , the Papists ,
tell what to make of it : and
therefore wee acknowledge
it not . For though the Pa-
pists haue made Purgatory
an Article of their Faith , in
their Tridentine Conventi-
cle , in the yeere 1546. the
Doctrine thereof being ne-
uer before in any Councell
allowed (that of Florence
about 1440. onely excepted)

yet

yet they haue not defined
the place and situation there-
of. But I see no reason why
they which can make Ac-
cidents consist without a
Subiect, should not be able
to define the place of that
which is no where.

VSe 1. Seeing such torments
remaine for them in Hell,
which repent not of their
sinnes, vse all possible care
that thou come not there ;
Helpe thy selfe against sinne,
and all damnable security in
it , by thinking of the tor-
ment following. In regard
of thy selfe , it had beene
better thou hadst never bene
borne , than to haue thy abi-
ding with those vigly Fiends
in that same euerlasting Fire
and Brimstone: Let not there-
fore the bitter p'leasures of
sin deceiue thee : knowest
thou not it will be bitternesse
in the end ? The end of thy

Drunkennesse, Whoredome, Lying, Pride, Sabbath-breaking, Negligence in the seruice of Cod , Contempt of the Cospell,&c.will be more bitter than VVormewood or Gall, when the very dregges of the wine of the fierce wrath of God shall be poured out against thee for those thy sinnes. Is sin sweet ? But death is bitter : remember it ; Thy sin, and the pleasure of it is short : but the shame and torment following, is without end;and that in Hell, where one minute of torment shall swallow vp the very memory of all fore-past pleasures ; Labour to thinke often of Hell , it will be some meanes to keepe thee from thence,&c.

I Tim. i.1.
Rom. 2.7.

Vſe 1. Is life eternall such a happiness? then liue godly, for that is the way to it. It is our duty to liue godly, though

though no reward were pro-
pounded: but when our ende-
uours (which yet are weake)
shall be so beyond all pro-
portion, rewarded with such
an eternall weight of glory,
how should it whet on our
care , and spurne vs forward
to please such a God, who is
so rich to them which feare
him ? How should it pro-
uoke vs to labour to bee en-
tertained into his seruice,
whose seruants , after a little
obedience heere performed,
are made Kings and Queenes
in Heauen for euermore ?
Who would not bee willing
thorow fire and water, and all
themiseries of this life, to goe
to that heauenly *Ierusalem*,
the City of Saints, to haue
eternall fellow-shippe with
the Angels , Patriarkes ,
Prophets , Apostles , Mar-
tyrs , and all our deare
friends , which haue be-
leeued :

believeued : yea, with Iesus Christ our Princely Redemer , in the glory of the Father ? If thou hast profanely sayd , or thought, What profit shall I haue if I serue God ? See here, and be ashamed : for such as serue God , shall partake of the sweetnesse of *Abrahams* boosome , of the delights of Paradise , of the melody of their Fathers house , of their Masters Joy , that fulnesse of Joy of the Riuers or pleasure for ever , of an Inheritance that never fadeth , but is immortall in the Heauens ; where what soeuer we can loue , we shal haue , and we shall desire nothing which we haue not : where there is so much happiness , as neyther the eye hath seene , nor heart can thinke . What mayest thou thinke of thy selfe , which liuest so , as if heauen and the ioyes

ioyes thereof, were not worth
the while ? Dost not thou
loue and labour for this tran-
sitory and miserable life ?
Why not then much more
for that which is permanent,
inhappinessevnconceiuable ?
O ! if thou knewest the
good that followeth piety ,
and the terror of that death
that followeth sinne: it would
make thee willing to re-
deeme that life , though it
were with a thousand yeeres
torment euен in Hell : which
now is offered to thee by
a short continuance in holy
obedience . Thou seest the
way of life and death: There
is great difference betweene
Heauen and Hell , be-
tweene endlesse ioyes, & end-
lesse torments : betwecne the
fellowship of C H R I S T ,
and his holy Angels , and
the society of the damned
and the Diuels: Bee wise ,
and

and choose the way of life,
&c.

Question. But doe you
thinke indeede, that there
shall be such a day of generall
Iudgement which you seeme
to speake of?

Answ. Yes, I verily be-
lieue that G O D hath ap-
poyned a day wherein hee
will iudge the World in righte-
ousnesse by the man whom
he hath appoyned, that is,
by Iesus Christ, who shall se-
parate the Elect from the Re-
probate, adiudging them to
eternall Life, these to eternall
death.

Explica. As the Scriptures
doe infallibly teach, that
there shall bee such a day
of Iudgement, wherein the
Church shall bee crowned
with eternall and full glory:
and the Deuils and wicked
men sentenced vnto eternall
Condemnation; so also by

an-

Acts 17.31
2 Cor. 5.10
Rom. 14.10
12.
Heb. 9.27.
Iud. 14. 15.

an invincible Argument, drawne from the Justice of G O D , the same may be concluded. It is iust that the promise of God should be made good to the righteous, and his threatening to the vngodly : which because it is not heere , must needs euен for the iustice and truth of G O D be executed in another world : Doubtlesse there is a reward layd vp for the Righteous ; Doubtlesse there is a G O D which iudgeth the Earth.

2 Thes.1.9,
7.21
Eph.5.8.11.

The Judge shall be the whole Trinity, in regard of the decree and authority: but Jesus Christ the Mediator, in regard of the visible Art, Promulgation, and execution of the Sentence , who shall come from Heauen in Maiesty and great glory, attended vpon with innumerable

John,5. 22.
27.

Mat. 25.34,

41.

Tit. 3.11.

merable Saints and Angels, and is his Humane Nature wherein he suffered , performe the same : pronouncing the definitiue Sentence according to Sant Mathewes Gospell : The effect of which two Sentences are euennow to bee discerned in the Court of Conscience : for the godly doe receiue here absolutiōn and certainty , and the wicked haue their mortall Sentence euē in their owne brests : but this is secret ; and the equity of it appeares not , and the profane thinke themselfes wronged : but then the mouth of all wickednes shall bee stopped : and it shall be openly manifested , that the Elect are iustly saued , and the wicked iustly damned , their workes being scanned by the Bookes , and their faith & infideitly thereby appearing .

The

The persons to be iudged,
are all mankind, small and
great, who by the dreadfull
sound of a Trumpet, shall be
summoned to appeare: ney-
ther is it possible not to ap-
peare; yea, the very Deuils
are reserved in chaynes vnto
the Iudgement of this great
Day. The matters to be tried,
are the Deeds, Words, yea
Thoughts: whatsoever
wee haue done in our
bodies, good or ill: And for
a preparation, the heauen and
earth shall be consumed with
fire; the heauens passing away
as a scrole, the elements melt-
ing with feruent heate, and
the earth burning with the
workes that are therein:
whereby is not meant, that
the substance of the Heauen
and earth shalbe annihilated,
but onely the figure changed,
and the vanity purged out.
The comming of the Judge
shall

2 Pet. 3. 7,
10.

Rom. 8.21.
1 Cor. 7.31

shall be sudden: the signes
of the comming many: The
particular day and time not
knowne, nor to be inqui-
red: But the day wherein
this shall be, shall be the last
day.

Use I. This is a singular
comfort to the Elect, that
there shall be a day where-
in they shall haue righteous
Iudgement: though here
they be despised and con-
demned before men. Then
also shall appeare, to the
confusion of the wicked,
their labour hath not beeene in
vaine. And certaynely, what
can bee more comfortable
then to be iudged by him,
who is our Aduocate, and
hath redeemed vs by his
blood? Let vs therefore lift
vp our heads, with trust
in him, because our Re-
demption draweth neere;
Let vs loue, looke for, and
haste

haste to his appearing, saying, and praying with the Church; *Come Lord Iesu, come quickly.* Reu.22.20.

Vse 2. This a terrible and blacke day to the wicked, who haue not repented, for they must appeare before the tribunall seate of I E S U S C H R I S T, there to answer for all their sinnes, euen such which the eye of man could never discerne: All shall be layd open then, and they shall smart for all. Knowing the terror of this day, we should be perswaded. Surely, whom the remembrance of that day, of that fire, and of that wrath, which shall be throwne vp on the wicked, will not moue, nothing will moue. The day of *Sodom* was a grieuous day, but nothing to this day, which shall be grieuous to drunkards, swearers, vñrers,

vsurers, whoremongers, &c.
but specially to contemners,
and enemies of the Gospell.
If thou hast beene such a one,
how wilt thou indure the
countenance of the Judge,
which is euен He, whose
Blood, Word, Sacraments,
Ordinances thou hast despised,
deriding the professors
of his Gospell? O let not this
day takethee vnawares. Pre-
uent the wrath which shall
be then reuealed. Then it
will be too late to cry for
mercy, for that is a time of
Iudgement. Now is the day
of Saluation: if thou bee
senfib'e of those terrors, and
the hellish torments follow-
ing, make good vse of it.

Q. But if the soules of the
Elect goe presently after their
death to Heauen, and the
Soules of the Reprobate to
hell, what neede a generall
Iudgement?

Answ.

Answ. There must bee a generall Judgement notwithstanding, both that the iustnesse of such particular Judgement may bee made more manifest to the glory of G O D, and that the whole man, consisting of body and soule, may receive the due reward.

² Cer.5.10

Qu. Doe you then thinke that the bodies of men shall be restored at the day of judgement?

Answ. Yes verily, I believe there resurrection of the body, according to the Scriptures.

¹ Acts 24.15
Cor.15.12
&c.

Explica. We are firmly to hold the generall resurrection both of good and bad; for the good shall not onely rise, though they shall rise onely to eternall life: in which regard they are sayd to be the children of the Resurrection. The wicked

shall

Luke 20.36

shall also rise , but because they shall rise to receiue their full torments , they are not so called . Both shall rise but in a double difference : first , of the efficient cause , for the good shall rise by the power of C H R I S T their head . The wicked , by the power of Christ , a Judge of quicke and dead , by the vertue of that Sentence : *In the day thou eatest thereof , thou shalt dy the death.* Secondly , at the end : for the righteous shall rise to glory , the wicked to shame and perpetuall contempt .

And note this carefully that those very bodies , in which both iust and vnious liued here , shall bee raised and restored , as appeareth by the Scripture : *This corruptible shall put on incorruption . This , that is , This same*

Gen. 2. 17.

*Dan. 12. 2.
Job. 19. 27.
Job. 5. 28.*

same in number, as if hee
had clapt himselfe on the
breast. Now though this
seeme vnpossible to reason,
yet it is not so to our Fayth :
whereby , considering the
power of G O D , wee
know,that he is able to restore
the body ; though burnt to
ashes, deuoured by wilde
beasts , or turned to dust, as
hee was able to create them,
and all the world of no-
thing in the beginning: And
this the iustice of G O D re-
quires ; namely , that that
body , which sinned, should
bee punished , and not an-
other , and that that body
which hath beene tortured
heere for the profession of
his Name , should be crow-
ned with glory at the last
day.

Math 10.28
2 Cor.5.10
1 Cor.5.53

The bodies shall rise the
same in substance ; but the
bodyes of the Iust shall bee
Immortall,

Immortall, Incorruplicle, spirituall: not in substance, but in quality or condition; not needing meanes of bodily nouriture, nor subiect to infirmities, but powerfull, firme, strong, and impassible, nimble to moue as well vpwards, as downewards; voyd of all deformity, and vncomelynesse; glorious, of perfect stature; without the vse, though not without the difference of Sexe. The bodies of the vnjust shall rise Immortall also, and incorruptible, but passible, to endure the punishment inflicted vnto them.

The manner of the Resurrection, conceyue to be thus: On the last day Christ shall suddenly come in the clouds, in that visible forme in which He ascended, and shall send his Angell with a Trumpet, at the sound where-

Mat. 13. 43

Mat. 22. 30.

1 Cor. 15.

Mat. 24. 31

1 Cor. 15. 31

of, first they which are dead,^{1 Thes. 4.15}
shall be rayfed, and then^{16.}
those which are liuing, shall
be in the twinkling of an eye
changed.

I se 1. If in this life onely
we had hope, we were of all
men the most miserable; but
we looke for a day, when
our vile bodies shall glori-
ously ryse, and be made iike
the glorious Body of our
Lord I E S V S C H R I S T;
comfort thy selfe against thy
calamities with this: This vp-
held *Job* in the day of his sore
trouble; So in the troubles of
the Iewes vnder *Antiochus*
Epiphanes, Many were wrack-
ed and would not be delinered,
because they looke for a better
Resurrection. Let this also
comfort vs against the loath-
omenesse of the graue, in
as much as though our bo-
dies be layd downe for a
time in the dust, they shall yet

^{1 Cor. 15.13}
Phil. 3.21.

^{Job 19.25.}
26. 27.
Acts 12.

after be restored to life and glory.

Vse 2. Remember that euen that body which thou hast vsed as a weapon and Instrument, to Lying, Murder, Vncleanenesse, Theft, Pride, and all manner of vnrighteousnesse, shall rise againe: and as thou hast done in the same that which thou shouldest not; so shalt thou receiue in the very same, that which thou wouldest not: And if thou beest a Beleeuver, remember that that very body of thine which hath beene vnto thy soule, an instrument of rightheousnesse, and which for rightheousnesse sake, hath endured griefe, smart, or contempt, &c. as it hath taken part with the soule in mortification, and in the affliction, so shall it also partake in the blessed consolation to be revealed in the last day.

Quest.

Quest. You say that God was the Redeemer and Sanctifier of his Church: Doe you not beleue that the Redemption, Iustification, and Sanctification, which you haue spoken of, are vniuersall, and belonging to all?

Answ. No: I verily beleue that those graces belong onely unto the Church.

Ephe. 5.25.
&c.
1 Cor. 12.
12,13.

Quest. What is the Church?

Answ. By Church, I meane the Holy Catholique Church, which is the whole Company of them which are from everlasting predestinated to eternall Life, and which, in time, are called by the Word, and sanctified by the Blood and Spirit of Jesus, and this is but one; part wherof is Triumphant in Heaven, and part Militant on Earth.

Exptica. As in our vsuall Creed we are taught to believe the holy Catholique Church to be the company of Saints, which haue Communion or Fellowship in the grace of Remission of sinnes, and the resurrection to eternall life ; So it is manifest, that such onely are the Catholique Church, and that such graces are proper and peculiar vnto them ; As the Scriptures doe euery where restrayne these benefits to Believers onely , and to the Church : To Belieuers, Job 3. 16. & 5.24. & 6.40,47. Acts 10.43. Job.12.46. Rom.3. 22. Gal.3.22. To the Church : Mat.1.21. Job.10.15. & 15. 13. & 17.9,19. Now where-
as in diuers places, the Scripture speaketh with a gene-
rall note : That Christ dyed
for all , and that God losed
the World, and such like, Such
places

places must be vnderstood, some of the sufficiency of Christ's death for all, not of the Efficacy which is onely to Beleevers: Some a precept vniuersall, whereby all are commanded to beleue: Some of the publique Ministry of the Word, whereby grace is offered to all: some collectiue, to signifie, that the benefit of Redemption extends it selfe to Gentiles as well as to Iewes: or distributively, signifying that some of all Nations, conditions, ages, sexes, haue that benefit, not that every singuler of all kinds, but the kindes of all singulders, are made partakers thereof. So then, not the world, that is, not every man and woman in the world, haue interest in the blessing of CHRIST, but onely the Elect of Rom.ii.7. God.

This Church is called holy, partly, because it is cloathed with the righteousnesse of the Church imputed, and partly, because it is gouerned by the Spirit of C H R I S T, by the which euery member thereof is quickned, and made able in some measure, in truth, to hate sinne, and to loue, and follow that which is good: It is called Catholique, that is, Vniuersall; because all the Saints, and Elect of all times and places, doe belong vnto it as to one Body: And that we professe to be One, because there is one Head, which is Christ, one Body, one Spirit, one fayth, one hope, one loue, &c. Part whereof is now in Heauen triumphing, which are the Soules of the Saints departed; and part fighting & militant here on earth, in the Spirituall warfare, against the world,

Ephes. 4.4.

world, the flesh and the Diuell.

Vse 1. All happy-making promises are made onely to the Church; All shall not be saued: labour to be of the number, whose are the promises, if thou wouldest be saued.

Vse 2. It is a great comfort, that of all sorts of men, some are of this Church, which is washed with the Blood of I E S V S , the Gentile as well as the Jew, the Seruant as well as the Master, the poore as well as the rich: For there is no respect of persons with God, but in all Nations such as feare him, are accepted, be they one or other: As God respects none for their riches or great place: so he reiects none because they are poore and base. Indeed in this world the poore haue the least part; but in

Acts 10 34,
3 5.

Joh.18.36.
James 2.5.

Christ's benefits , the Begger
(beleeuing) hath as large and
good right as the King : For
we are Citizens of a king-
dome which is not of this
world : God is not onely the
God of the Mountaines, but
of the Vallies also : And the
Spirit bloweth where it listeth:
yea, many times God breath-
eth Life and Grace on a
poore contemptible wretch
(as the world accounts) as
on Lazarus , and passeth by
such as go in velvet coats , as
Dukes . Remember , Christ
is not thine, because thou art
rich, or great, or beautifull,
but because thou beleeuest .
It is fayth makes the poore
Begger as rich in C H R I S T ,
as thy selfe : for God hath
chosen the poore also , to
make them rich in Faith, and
partakers of his Kingdome .
Art thou rich ? despise not
the Begger or poorest be-
leeuer ,

leuer, who, if thou belieuest
not, is better then thy selfe:
and though in the things
of this life (according to
Gods Ordinance) thou hast
the start of him , yet in
Christ he is thy equall: for in
Christ there is neyther Circumcision, nor Uncircumcisi-
on, bond, nor free, &c. Art thou
rich ? Labour to be rich in
faith,rather then in gold ; for
thou and thy money may
perish, but by faith thou shalt
be saued. Art thou poore ?
Comfort thy selfe: Thou hast
a right in a Heauenly inheri-
tance, where thou shalt equal-
ly share with the greatest
King, and let it prouoke thee
to so much the more ease to
please him in all things, who
hath chosen thee so base,
and called thee so unwor-
thy. *V. 5. 1590. 1591. 1592. 1593.*

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then. If thou beest not Holy
in heart and affections , in
life and conuersation, but a
prophane wretch , thou art
also a damned wretch : but if
thou so continuest , thou art
no part of this Church , for
Christ hath chosen vs , that
we should be holy , and he
hath called vs with a holy-
making calling ; Examine
therefore thy selfe. The
Church, by Salomon, is called
a Garden inclosed, full of the
sweetest Flowers and Plants:
Now if thou beest a Blasphem-
er, a Lyer, a backebiter, &c.
If these be the flowers which
grow in thy Garden , thou
art the Devils dung-hill ,
thou art none of the Church:
The Church is called a Dowe
vndefiled : If thou beest
filthy , vncleane , a Forni-
cator, a Strumpet , an Usurer,
an Oppressour , Couetous,
Cruell , Vnmercifull , &c.

thou

Eph. 14.
2. Tim. 1. 9.
Cant. 3. 12.
13.

thou maist bee a member of
the Kite, Vulture, or rauenous
Cormorant, but not of Christ's
spottesse Doue, which is his
Church. The Church is the
Body of Christ. If thou
beest a Drunkard, Ryotous,
a breaker of the Sabbath, a
contemner of Religion, and
such as doe professe it, &c.
thou art a limbe of the Deuil,
not a member of Christ, vn-
lesse thou wouldest make
the Body of Christ a mon-
strous body, like the Image
of *Nabuohadonosor*, which was
part of Gold and Siluer, part
of Iron and clay. Remem-
ber then, Christ is the head
of his Church; if thou re-
ceuest not grace from him to
sanctification, thou art none
of his. Christ is the King of
his Church, out of the Church
the Deuill raignes: If thou
obeyest not Christ, but the
Deuill, how art thou then
Christ's?

Christ's? Nay, how art thou
not the Diuels? Hu. 5. 11. 13.

Quest. You say that the
Church is a company of such
which are predestinated to
eternall Life: What meane
you by Predestination? f. 93.

Ans. By predestination of
men, I meane the eternall pur-
pose of God concerning Man-
kinde fallen and corrupted,
whereby for the setting forth of
his glory, he appointed some to
saluacio, with the names where-
by they should obtaine the
same, which is called Election,
and some to damnation, which
is called Reprobation, Rom. 9.
throughout the Chapter.

Quest. What is Elec-
tion? f. 93.

Luke 10. 20.
Rom. 8. 30.
& 9. 11. &
14. 5.

Ans. Election is the most free
and eternall Counselle of God,
whereby he chooseth some
which were fallen in Adam, and
predestinateth them to grace
and glory by Jesus Christ.

Quest.

Quest. What is Reprobation?

Ans. It is the most free Counsell of God, whereby he determined, not sochuse: but to passe by some faine in Adam, and to leauethem in their guiltinesse and corruption, and in the end to condonne them for their sinnes.

Rom. 9.11.

12.

2 Peter 2.

1udc. 4.

Quest. Do you thinke that men were ordained to life or death before they were borne?

Ans. Yes verily that I doe.

Qu. Doth not this bring in a neglect of all goodness, and make for them which say, If I be predestinated to life, I shall be saued, whatsoever I doe; If to death, I shall be damned in like manner: therefore I will liue as I list.

Ans. God forbid: For we teach that men are not onely predestinated to the end, but also

to the meanes. They which are ordayned to Life, being also ordayned to Grace, whereby they obtaine it : and they that are ordayned to death, being also ordayned to be left in their corruption, that they may be damned.

Ephe. 1.4.

Explica. That there is Predestination, which is an ordaining of a thing to this, or that, before it be extant, appeares in the Doctrine of the Prouidence of God. And that it is to be referred to men in the two branches of it, Election and Reprobation, is manifest in the Answers. To deny it, were to deny that wisedome in God, which we attribute to Wise men, who thinke of nothing, but to some ends, which they haue before propounded in themselues: Much more doth GOD determine aforehand, what he wll doe, and why :

appointing

appointing euery thing the fitt
use to which it shall serue, and
the certayne end to which it
shal attayne, with the meanes
leading thereto.

This Doctrine is to be
taught in the Church soberly
and discreetly, according (not
to the curious inuentions of
men) to the Scripture , in as
much as the wisdome of God
hath reuealed it , and then
we are bound to take know-
ledge of it : And because it
is the very foundation and
ground-worke of all our cer-
tainty, and assurance in Christ ,
concerning Heauenly things.

Deut. 29.29

The order of Predella-
tion I take to be this. First,
that God first purposeth his
owne glory, which is the vt-
most end of all things : then
for the effecting hereof,
that he purposeth to create
the world ; and in it man,
whom hee purposeth to cre-
ate

ate perfect, but mutable; to suffer him to fall, and all Man-kind in him; and then out of Man-kinde falne, to chuse some in I E S V S C H R I S T , to manifest the glory of his mercy in them, and not to chuse the rest, but to leave them in their guiltiness and corruption, to manifest in them the glory of his Justice. For as it is Mercy to be elected in Christ, and so saved: So it is Justice to be reprobated and forsaken. Heretemember, that though we cannot speak, write, or conceiue of the Wil of God herein, but by settynge downe one thing after another: yet there is no such thing in Cod: but after an incomprehensible manner, he doth will all these things at once.

We say that Election and Reprobation, are the free Counsell

Counsell & Purpose of God,
&c. Because we are stedfastly
to acknowledge , that the
Will of God is the first and
principall mouing cause of all
things. For nothing can be,
but God willing it to be, ey-
ther by effecting it, or suffer-
ing it. I make the Subiect of
Predestination in Election
and Reprobation,to be Man-
kind fallen and corrupted.
Which I suppose,in the vtter-
most of my weake vnder-
standing, to be the safest and
plainest way in this intricate
& weighty Point. which mine
Opinion I will be bold to let
downe; and to proue, as briefly
and plainly as I can, willingly
& with al due respect, submit-
ting my selfe in this, and in all
the rest , to the censure and
Judgement of the Learned,
according to the Scriptures: I
conceive then that in Nature,
first God willeth a thing to
be,

be, before he ordaineth it to this or that end: I doe not say that a thing must be extant before God determine of it, but that God willeth it to be extant: else Gods decree should be of nothing, in as much as till God will it, there is not, nor can be any thing. Then I would argue thus: When God considered Man-kind in Election or Reprobation, he considered him eyther standing in his created perfection, or faine from it: not standing: therefore faine.

The second proposition; that G O D considered no man standing, is prooued by the whole tenor of the Scriptures, wherein God promiseth to such as stand, so long as they stand, the continuance of his fauour, and therefore not to forsake them: Now so to promise, and yet while they stand, to decree

to

to forsake them and that to
damnation : I see no wyes
to reconcile, and to saue the
honour of the Truth of God.
If any shall say, that such pro-
mises are made onely to such
as are called: I flatly deny
it: In as much as vnto *Adam*
standing in his integrity, such
promise was made, inclusiue-
ly in the prohibition, Ge. 2.17
according to the nature of all
Commandements. The pro-
hibition or Negatiue inclu-
ding the precept or Affirma-
tive; and the threatning a-
gainst the sinne including the
promise to obedience: and
contrarily: If the Soueraigne-
ty and power of G O D be
pleaded, I answere: That the
argument followeth not from
the power of God, vnlesse
they can shew the Revealed
wil of God for it in his word;
which I am perswaded is im-
possible to be done, though
they

Gen. 2.17.

they should be suffered to instance in their owne conclusion. I doe acknowledge an infinite power in God to doe what he will: and an infinite right and authority to bring that power into act: But such a power or right which impeacheth or figh-
teth with any other of the Attributes of God, is not to be granted.

If you aske whether when God had made man perfect, he might not out of his absolute Right haue brought him to nothing? answer, Yes: Euen as a Potter hath power to dash in pieces the vesse's which he hath framed. But if you aske me, Whether, when G O D hath made man perfect, he hath not power out of an absolute conceiuued right, to reprobate him, hate him, and to ordaine him to damnation,

nation, while he standeth in his vprightnesse ? First , I admonish my selfe and o-
thers, not to presume to vn-
derstand aboue that which
is meete to vnderstand, but
to vnderstand according to
sobriety : and to remember
that secret things belong to
God, and things reuealed, to
vs . Secondly, I answer, that as
it is great presumption for the
creature , to determine the
right of the Creator ; so it is
no lesse boldnesse, to ascribe a
right or power vnto him, not
agreeable to his reuealed
will . And therefore I affirme,
that vnlesse it were to bee
shewed, that G O D hath
reuealed that hee will vse
such an absolute right, that it
is not to be affirmed nor in-
quired .

Rom. 12. 13
Deu. 29. 29.

Further, against the pure
Masse, or man standing in his
goodnesse, it may thus be de-
clared .

clared. First, it is vndeniable, that the vtmost end of Predestination, is the glory of G O D in the manifestation of his mercy in Election, and in the manifestation of his justice in Reprobation. Secondly, it is certaine, That the end moueth the Efficient or Agent; and that so farre foorth as it moueth, it selfe is in the kinde and nature of an Efficient cause. From hence it euidently followeth, that Election is an act of G o d s mercy, and Reprobation an act of his Justice, which is neuer without desert, as the other excludeth desert. So that as it is mercy, not onely that they which are elected are saued, but also that they which are saued, were elected: so it is Justice, not onely that they which are reprobated are damned,

but

but also that they which are damned , were reprobated.

Besides, if G O D considered man standing , then the forsaking of *Adam* is the first act of Reprobation , which cannot be , because then the Elect should bee reprobated , because they were all forsaken in *Adam*. Therefore when G O D considered mankinde in election and Reprobation , he considered them not standing. And thus much for the prooфе of the second Proposition : now we will proue the first maintayning the corrupted Masse , and not the naked, to be the subiect of predestination.

The first Proposition was ; that in Election and reprobation, G O D considered man eyther standing in his created perfection , or fallen

fallen from it. The truth of this is grounded vpon the Rule before mentioned, namely, that God willeth a thing to be , before he ordayne it to this or that particular end. Euen as euery obiect is before the act which is about the same : But man never was but in an estate of holynesse or sinne ; therefore in one of those estates to be considered. They therefore which deny this Proposition , holding the naked Masse , must proue that there was such an estate of man: which I am sure is impossible. I would not therefore affirme that the naked Masse is the subiect of Predestination; or that God passed by men onely as they were men , and not as they were corrupt.

Further , it may be thus argued against the naked Masse .

Masse. The subiect of Gods predestination is not a meere notion; but thenaked masse is a meere notion: Ergo the naked masse is not the subiect of Gods predestination. I know it is possible for vs to abstract man from his goodnesse, or ill qualities: but it is onely in conceit: But that God predestinated a conceit of men, or notions onely of men, I thinke was never yet affirmed.

Besides, it is agreed on all sides, that the first act in Reprobation, is a purpose to passe by, or to forsake. From hence I would thus reason: In the execution of the decree man is passed by as he is corrupted: Therefore (for the agreement of the decree and the execution thercof) when God did decree to passe by all men, he so considered them. If any

shall affirme, against the first part of this argument, that the first act of Reprobation in the execution of the Decree, is the forsaking of *Adam* in his integrity, and the permission of the fall. I answeare that it cannot hold; Because that this passing by, or denying of grace, is spoken in relation to some grace that is bestowed on the Elect, in which respect the Reprobate are passed by. But there is no grace opposite to the permission of the fall bestowed vpon the Elect. Therefore the permission of the fall, is not the iust act in Reprobation, but it invincibly followes hereby, that the Decree of the permission of the fall, is in order of nature before the Decree of Election and Reprobation.

More

Moreover S. Paul sayth,
In whom (that is Christ) *he*
hath chosen vs: that is, sayth
M. Beza, he hath purposed
to chuse. From hence I thus
dispute: The consideration
of sinne in the diuine vnder-
standing, is before the considera-
tion of Christ to be our
Mediator and Head. But the
consideration of the prede-
stination of man, is not before
the predestination of Christ:
Therefore the consideration
of the predestination of man,
is not before the considerati-
on of sinne. The proposition
is plaine; because Christ was
appoynted for the taking a-
way of sinne. And as a *M.*
Beza excellently sayth in the
place before quoted; It is
necessary that the ordinati-
on of the remedy, should
be after the consideration of
the disease; The Assumpti-
on or Minor is manifested

• *Bez. Ann.*
in Ephe. i.
4. Necesse
est ut reme-
dij ordina-
tio sit mor-
bi considera-
sione poste-
rior.

* Amandus
Polanus in
Analy. Mal.
c. i. v. 2. ss.
in tello de
Pred. Elec-
tio (inquit)
est i. Cbr.
fi. 2. vni-
torum
Christo. &
paulo post,
Caput dars
oportuit præ-
destinandum
ad salutem ;
in cuius or-
dere, per-
fectione &
virtute præ-
destinandi
consisterent.

* Calvin
insti. l. 3.
c. 22. sect. 1.
Paulus cum
docet nos in Christo electos, &c. proinde est ac si
diceris Quoniam in uniuerso adæ simile, &c. in
Christum suum oculos vertisse, ut tanquam ex
eius corpore membra eligeret, quos in his & consortium
sumptuosis erat. Rom. 9, 14, 15.

by this Scripture, That when
G O D purposed to elect vs,
he purposed to elect vs in
him: not out of him. Making
Christ not onely the foun-
dation of the execution of
the Decree of Election, but
of the very making it. And it
is the opinion of * *Polanus*,
that Christ was elected to
be our head, before we were
elected at all. And to this
effect, * Master *Calkine* see-
meth to me to expound the
place of *Paul* to the *Ephesi-*
ans. When *Paul* (sayth he)
teacheth that we are elec-
ted in C H R I S T before the
foundation of the world, he
taketh away all respect of
our worthynesse: and it is
as if he had sayd, Because in
the whole seede of Adam

the

the heauenly Father found nothing worthy of his Election, he turned his eyes vp on his Christ, that he might chuse as members out of his body, those whom he would take into the fellowship of life. Againe, it is mercy to be elected.

But mercy presupposeth misery. And so * *M. Beza* sayth, Mercy sheweth that the miserable were elected. And so is his signification of the words in Greeke vsed in place of the *Romanes*, which are translated, shewing mercy, and having comm-
passion.

Also thus, Reprobation is an act of Gods iustice, but without the consideration of sinne there is no act of Iustice. Therefore without the consideration of sinne, there is no reprobation. If any shall distinguish of Gods Justice,

X 3 that

* Bez. Ann.
in c. 9. ad
Rom. 5. 15.
Misericordia
miseros ele-
ledos, fuisse
ostendit.

Eλεησ-
οικτησιαν.

that it alwayes signifieth not his distributiuue Iustice , but sometimes the vniuersall Re&titude of his Nature . I answere, that so it cannot be vnderstood here; for then we might say it were iustice to be elected, which the Scripture sayth not. And it is a Justice opposite to mercy, but in a generall sence it includeth mercy also.

Or thus : The decree of Reprobation is a decree penally to forsake. But without the consideration of sinne, no man is penally forsaken: Therefore without the consideration of sinne , there is no Reprobation. Of the second proposition there is no doubt: and the first is grounded vpon a distinction received, and acknowledged on all sides , which is, that desertion is eyther of tryall or punishment. A third is not found:

found: but Reprobation is not a desertion of tryall: for thus are the Elected also forsaken. Therefore it is a forsaking of punishment. Of which, is the rule; They which are forsaken of God, doe first forsake God.

And if Testimonies of learned men were in this case, eyther to be numbred or pondred; the opinion of the corrupted Massie must needs bee the truth. For first * *Augustine* seemeth directly to haue beene of this minde: who comparing mankind in election and reprobation to two debtors, inferreth this, that all mankind is a Massie of sinne, indebted to the Divine Justice: which debt whether it be exacted or pardoned, there is no iniquity. And in another place; b Out of the same whole Massie damned originally, God as a

* Aug lib.1.
ad Sim. q.2.
Uniuersum
genus hu-
manum, vna
q: adia mis-
sa peccati,
supplicium
debent duci
ne Iusticie,
quod sine
exigatur, si
ue donetur,
nulla est in-
iquitas. I-
dem de Gis.
Dei, l. 15. c. 1.
b Ex eadem
massa tota
damnata ori-
ginaliter De-
us, tanquam
figulus fecit
aliquid vas ad
honorem, al-
iquid ad con-
tumelia.

*Idem lib.
de natura &
gratia. Vni
uersa mis
sa. potius
debet, & si
omnisbus
damnatio-
nis supplici-
um reddi-
venerit, non
in iustice pro-
vidubio
redderetur.*

*c. Greg com
in 1 Reg. q.*

*d Angel. in 1.
Reg. 8*

Potter hath made one vessel to honour, another to dis-honor. And againe ^b: The whole Massie oweth punishment: so that if damnation shoul'd be rendred to all, it shoul'd not vniustly be rendred: which clause, if God hath elected before consideration of the fall, cannot stand: for it is iustice with God to save them which hee once hath elected: & therefore it could not be but vniustly done, in regard of his promise, if they shoul'd be damned.

Gregorie, cited by *M. Perkins* in his Treatise of Predestination, sayth: that c God being a iust Creator vnto all, after an admirab'e manner, hath fore-elected some, and forsaken others in their corruptions.

*Angelo*me also affirmeth: d That C H R I S T by his secret dispensation hath

out

out of an vnfaithfull people , predestinated some to euerlasting liberty , quickning them of his free mercy , and damned others in euerlasting death , in leauing them by his hidden iudgements in their wickednesse .

e Calvina that thrice reverend Man , to this purpose plainly concludeth , that the perdition which the wicked doe vndergo , through predestination , is most iust , because they are not vnworthy to bee predestinated to that condition .

f Peter Martyr vpon the ninth to the Romanes , is directly of this minde , and so expoundeth and appygeth Saint Augustine .

g Olenian witnesseth the

deum homines , suo tempore productos , & operi
diaboli , in peccatum & mortem vna cum aliis vo
luntatibus liberata , lapidos liberare , &c .

e Calu. Infl
lib. 3. c. 23.
sect. 8.

f Quia non
indignos
fuisse , cer
tum est qui
in eam for
tem predi
stinarentur :
infissimum
quoque esse
interitum ,
quem ex
præsubiectu
aegre certan
est , Pet. Mar
com. in
Rom. 9.

g Gal. Olen
iani notei
Epistolam ac
Rom. edita
Theod. Bez
inv. 11. c. 9.
Electione est
eternum De
cretum ,
quo proposun
ctios quos

same , in his definition of Election. Election (sayth hee) is the eternall and immitable Decree of G O D , whereby he propounded freely to deliue from sinne certaine men , in their time brought forth and fallen , and those being separated from the filthy sinke of the rest , to ingratte into Christ , &c .

*b Rod.
Gual. Arche-
typ. Hom. in
Epist. ad
Rom. c. 9. in
v. 10. 11. 12
13. Hoc ita
opozuill fieri,
ut Dei decre-
tum ratum
maneret ,
cuus non a-
lia causa as-
signari po-
test , quam
libera Dei
voluntas ,
qui ex per-
dita humani
generis Mas-
sas uos elige-
re voluit , & eosdem efficaciter volare , &c.*

b Gualter also speaking of the election of Iacob : It must bee so (sayth hee) that the decree of G O D may remaine firme , of the which no other cause can bee rendred , then the free will of G O D , who out of the lost masse of mankind , would chuse his , and them effectually call .

i Parens most strongly a-
noucheth in divers places,
that the corrupted Massie is
the subiect of Predestinati-
on, as the learned well
know: one place shall serue
for many.

There are two Acts (faith
hee) of the Divine good
pleasure of Election, both
of them positive and meerly

i Parens
comment.
in Episto.
ad Rom. 9.
& Denar.
Collegior.
Theolog.
col. i disp.
10 & col. 3.
disp. 14 &
col. 4. dis.
6. & col. 7.
disp. 6 & col.
9 dis. 3 vbi
hac verba.

Actus divini busus beneplaciti, nempe electionis,
quae duo sunt: uterque positius & mere
modicantis, i. aliquorum ex massa perditionis mi-
ser. ad. 2. Eosdem ad vitam eternam in Christo
dirigendi. Electionis quippe obiectum erat dam-
nabilis massa humani generis, in quo Deus ut
finem propositum (misericordie & iustitiae glo-
*riam) consequeretur, banc viam & ordinem me- *diorum decreuit: ut initio hominem condiceret*
ad imaginem suam: conditam permitteret ten-
tari & labi in peccatum & mortem, ex lapsu
genere humano aliquos misericorditer eligeret;
quos per media infallibilia, ad salutem eternam
dirigeret, reliquis in perditione relictis, & infe-
*propter peccata damnatis.**

of good will ; The first, of having mercy vpon some out of the Masse of Perdition : The second, of directing them to eternall Life in C H R I S T . For the obiect of Election was the **damnable** masse of man-kinde , in the which that G O D might attaine the end which hee propounded , namely , the glory of his mercy and iustice , he decreed this way and order of meanes :

First , to make man according to his image : Secondly , to suffer man so made , to bee tempted , and to fall into sinne and death : and then mercifully to chuse some out of man-kinde so fallen , whom by infallible meanes hee might bring to eternall life ; the rest being left in perdition ,

and

and iustly damned for their sinnes.

Bucanus is very direct for the corrupted masse, * in his definitions of Election and Reprobation, and also where hee hath these words : Election, (sayth he) is of them which are vncleane and wick-
ed in the sight of God : for hee chose vs, that we should be holy and blamelesse, *Ephes.*

I.4. And seeing that hee chose vs before the making of the world; it muſt needs be that G O D set before him all men which were to be: and

mundi constitutionem, efficeretur Denm omnes homines futuros ante oculos sibi proposuisse, & quatenus futurarent impi & maledicti, eos etiam ita considerasse, atque ita quosdam ex hominum communi massa & collunie, eosque gratia pro bene placita voluntatis sue elegisse, alijs in peccato & maledictione relictis.

* Bucanus,
loc. cum lo.
36. de præ.
qu. 14. & 34.
ctiam qu. 20.
Vbi hæcver-
ba. Elec-
cio est immu-
derum &
impiorum
in conspectu
Dei, elegit
enim ut si-
nus sancti
& in culpa:
Eph. I. 4.
Cum autem
eleggerit ante

con-

considered them as they were to be wicked and cursed : and that so hee chose some out of the common masse and sinke of men , freely for the good pleasure of his will , leauing the rest in sinne , and vnder the curse.

* Tilenus
Syntagma.
disput.
Theolog.
Editionis
secundæ
par. I. dis. 19
Thes. 2. Deus
propositus filii
primam glo-
riam suam
illustrare :
Deinde con-
stituisse ,
Angelorum
& hominum
scilicet ad
imaginem
suum condi-

* *Tilenus* is also wholy this way , who sheweth this to be the order of predestination ; namely , that God first purposed the manifestation of his glory : and then appoynted to bring the same to passe by the election and reiection of Angels , and men , made at first according to God's Image , and afterwards falling from the same . Also hee directly affirmeth ,

iorum , sed ex hoc fastigio præ lapsorum electione , & reiectione id potissimum efficere : Ex Thes. II. Eiusdem Disp. Rrprobos , dum reprobat , ut iam corrupos , considerat : plura etiam ibidem vide in eandem sententiam .

that

that while G O D reproba-
teth the reprobate, he con-
sidered them as euen then
corrupt. Whereas in the
same disputation he maketh
the creation of man accord-
ing to the Image of G O D,
and the fall , &c. to bee
meanes , whereby G O D
bringeth to passe his coun-
sell of Predestination. And
therefore that the purpose
or decree of Predestination,
is before the decree of the
creation and of the fall. The
answere is ready , namely,
that the meanes are to be dis-
tinguished : some are meanes
of preparation, of which sort
are the creation and fall: some
of execution, of which sort
are the rest by him there set
downe.

^{not}* Doctor Willet, a learned
man of our owne Country,
after a great deale of paines
in searching into this poynct;
sulemnes

hauing

* Dr. Willet
in his Hex.
upon the
Epistle to
the Ro-
mans, ca. 9.
Rom. 9.11.
Rom. 9.15.
16, 17, 18.
Bez. Ann.
in Epist. ad
Ro. 9 & 15.
Si quis ro-
get car. hos
potius quam
ilios, amori
desinanit,
reuecat nos
Paulus ad
ipsius vo-
lunatem,
&c.
Rom. 8.20,

hauing before published his opinion otherwise, doth at the last rest in this of the corrupted masse, as the most safe to answer all obiections of aduersaries, and as the vndoubted truth.

I could also alledge *Palamus*, and *Kickernean*, with others, but these witnessnes are sufficient. Now whereas some obiect that *Jacob* and *Esau* were predestinated before they had done eyther good or euill, and that the originall sinne, and so the fall to bee excluded:

I answer, denying the consequence : Because in that place the Apostle dealeth onely against Workes which should bee done after they were borne, which the *Jewes* stood much upon : as the very words themselves,

themselues , and the consent of all Interpreters doe declare.

Some object , that *Paul* attributeth Election and Reprobation , to the will of G.O D onely : and so they conclude , that sinne is not the cause of the decree.

First , I desire that it may bee obserued , that properly in that place *Paul* rendreth a reason , not of Election and Reprobation , simply considered , and severally , but relatively , as namely , why *Esan* should bee rather reiected then *Jacob* , seeing both are of a like condition ; and so Master *Beza* expoundeth , though I deny not but by good consequence the other also may thence bee euinced .

Secondly , I willingly grant all ,

for though I hold the corrupted Massie to be the subiect or obiect of Predestination: yet I also hold that the corruption is not the cause of the decree.

And here it is to be noted, that whereas in the writings of many learned men, treating of this poynt, these phrases are often vsed, that GOD elected and reprobated, without any respect of sinne: that such manner of speaking may conueniently be thus interpreted, namely, of the respect of actuall sinne, as *Pauls* meaning is in the 9. to the *Romanes*, or in respect of sinne actuall or originall, to be the cause of the decree.

Further some thinke, that *Pauls* attributing reprobation to the absolute power of God, conuicteth our assertion of that corrupted Massie.

To

To them I answe : First, that I acknowledge God to haue an absolute power ouer his creature, to doe with it what he will, as I haue before declared.

Secondly, that this opinion is so farre from diminising it , that it doth more illustrate the same. For it is more to decree the saluation of some that deserue in themselues to be damned, then to decree the saluation of them that deserue nothing at all.

Thirdly, the Text nothing conuicteth my opinion ; The meaning whereof is briefly this The Apostle had before shewed, that *God hath mercy on whom he will, and whom he will, he hardneth*, v. 18 Hence the reprobates say, If this be so, why are we then reproved ? And why doth God complaine of vs for breaking his

his will? If he would haue
ginnen vs grace, wee also
would haue beleevued, *verse*
19. To this Saint *Paul* an-
swereþ: First, by a severe
reproofe, *verse 20.* Second-
ly, by a iust argument from
the power of G O D, *verse*
21. VVhere the Apostle
amplifyeth the power; that
is, the right and authority
of G O D, by a similitude ta-
ken from the Potter: where-
in is a comparison from the
lesse to the greater, thus:
If the Potter haue power
of the naked lumpe, to
make a vessel to honour or
dishonour, as he pleaseth;
shall not God much more
haue power of a corrupted
lumpe to make vessels of
wrath?

Whereas therefore Ma-
ster *Berz* and some other are
flat contrary to this my o-
pinion and Exposition; I
doe

doe confesse, that I neuer without trembling dissent from that and other worthy men: neyther durst I in this, but that many evident reasons swayed me vnto it, besides the cloud of learned men bearing witnesse thereunto. And because no man is free from error, I hope it shal be no imputation to me, to cleave rather to the truth, than to the authority onely of men, though neuer so learned. I do willingly reuerence that most worthy man, and I humbly thanke God that euer I saw his works: but I do thinkē that to haue befallen him in this matter, which befell some of the Fathers in some matters in their times. For before the Pelagian heresie, when the Fathers had to doe with the Manichees, (which could not distinguish betweene the substance and

and Nature in Man which is good , and the worke of G O D ; and betweene the sinnefulnesse thereof by the transgression of *Adam* :) they spake the lesse warily , and deliuered some things in the commendation of Mans natures , which were not found , as the learned know.

Euen so Master Beza , and other worthy men , very earnestly hauing to doe against such Sophisters , which hold foreseene faith and infidelity to be the causes of Election and Reprobation , are carried to the defence of the naked or pure masse , because those opinions might seeme the more strongly to confute that error . So that euen as hee who goeth about to right a young Plant that groweth wrong , doth many times , by often bending ,

ing , make it grow wrong
on the other side : (as *Basil*
sayth) so I iudge it to haue
falne out herein. Now
whereas Master *Berz* , and
some other learned men from
him , expound the Potters
lumpe , of the vnformed and
naked lumpe of mankinde ,
it can no wayes agree : For
first , the Potters Masse or
lumpe , though naked , is
a thing really extant , and
being by it selfe , though it
neuer receive any further
informing , and though the
Potter make neuer a Pot
of it : But the naked masse
of mankind , is not a thing
really extant , but onely
in imagination . Therefore
the drift of the Apostle
is not so to compare the
same .

Secondly , if the Potters
lumpe should signifie the
naked lumpe of man-kinde ,
then

then it should follow by the similitude, that God out of the naked lumph, did make some good, some bad: when we know that out of that conceiuied lumph all were at the first made good in *Adam*. But if you understand it of the corrupted Masse, it sweetely holdeth, that as the Potter out of the same lumph of clay maketh one vessell to honour, another to dishonour; so God out of the same lump fallen, maketh some (in themselues) corrupt vessels of honour, and appoynteth some to dishonour.

* Pareus in
explic. du-
bij 17. cum
9. ca. ad
Rom.

*Aliqui in for-
mam huma-
ni generis
materiam
notari su-
tant: sed hoc
vium sub-
tile est ne-
quam soli-
dum. Multo
simplius est
massam banc
de natura
corrupta ac-
cipere.*

And thus expoundeth* *Pareus*, in his Commentary upon the place, affirming further, that the Exposition of the naked masse is too curious and not sound; and that it is better a great deale to understand it of the corrupted.

Pare

Peter Martyr also noteth, that where mankinde is compared to the Potters clay, it noteth his miserable estate, and so also he most excellently applyeth the similitude of the Potters clay which is brought by the Apostle. The manner (sayth he) which the Potter useth, is so base and abiect, that if any beautiful vessel be fashioned thereof, which is destinat^e to an honourable use, it is to be attributed to the industry and Art of the Potter. But if of the same Clay baser vessels bee made, the stuffe and manner neare not complaine of wrong; for the very nature of it is most abiect, &c. But if a Goldsmith should out of Gold frame or fashion a vessel to a dishonourable use, hee might worthily be accused for handling so

Pet. Mart.
com. in
Rom. 9.

precious matter so vnwor-
thily.

S. Past therefore con-
sidered man after sinne to be
made so abiest and vile, that
if by the election of God, he
be aduanced to the digni-
ty of eternall glory, hee
ought to ascribe it not to
the excellency of his na-
ture (which is now most
miserable in regard of sinne)
but to the chiefe worker
which is GOD. But if any
in the diuine election be pas-
sed by, and made a vessele
of wrath : he cannot notwithstanding accuse the pre-
destination of GOD, al-
thoough he had beeene call-
downe below his deser-
This far Marry. Besides for-

If any against this exposi-
tion shall object, that God
maketh vessels of wrath, but
if the corrupt Masse be vi-
deitood, he should finde
them

them made. First , I deny the consequence : For a man fallen in *Adam*, is then made a vessell of wrath , when G O D decreeth his reiecting and punishment. Secondly, I am perswaded that neyther *M. Beza*, (whose obiection this is) did euer thinke, nor any sound Diuine euer affirme, that God maketh out of the naked lumpe vessels of wrath, as the Potter out of his lumpe vessels of dishonour.

And whereas *M. Beza* further obiecteth , that the holding of the corrupted masse iniureth the wise-dome, power, and constancy of God :

I answer : It doth so indeed, that if any man should hold, that till *Adam* was fallen in time, God did not decree the election or reiectiōn of men. Which opinion I

Bez. Ann.
in Epist. ad
Rom. 9. 21.

utterly abhor, and M. Beza's imputation holds onely against that, as the learned by looking the place, may easily perceiue.

Wherefore to hold the corrupted Masse, is most agreeable to the truth, as being grounded fitly vpon the Scriptures, and witnessed by many most learned and iudicious Diuines, and not needing (as doth the opinion both of the naked and pure Masse) any fine and curious distinctions to uphold the same. Which indeed also both best stoppeth the mouth of Reprobates, and taketh away all reasoning from them: when they must acknowledge that there was matter in them deseruing Reprobation by the fall of *Adam*: and best setteth forth the rich grace of G O D to the Elect, the Vessels of mercy,

cy, when they shall consider that there was matter in them also deserving reprobation.

To conclude, Election, and Reprobation may be considered eyther absolutely as that God elected or Reprobated these : or relativuely that he elected or reproba-
ted these , and not these. If you aske why God elected these ? I answere , that his sole will without any the least respect in the creature, was the cause of it. If you aske why God elected these, and not those, as *Jacob*, and not *Esau*: I answere after the same manner. If thou aske why God reprobated those rather then these: I answere as before , that there is no cause thereof in the creature, but onely in him, which is his will. If also you shall aske why did G O D reprobate these?

these? I answere, that his will also is the onely cause there-of in this fence, namely, that it was in Gods free power, notwithstanding sinne, to elect, or not elect, to reprobate, or not reprobate: For God was not compelled by the sinne he considered in man, to reprobate him, for he might haue elected the same man in Jesus Christ, if he had pleased. And yet this we adde, that in reprobation of these God had respect to mans sinne, (not actuall infidelity or sinne, but originall) not as a principall efficient; or as a cause first moving, for God might haue not reprobated, if he had so pleased; but as a cause deseruing reprobation, or as a necessary condition in the object, without which, God will not reprobate any, For neyther doth God in time

'deny

deny his grace to any, but to those who deserve to be denied; neither decrees he before time to deny it but vnto such. And whereas some will say, an vniversall cause bringeth forth an vnuerall effect: If then sinne be vniversall, why is not Reprobation? I answere, that an vniversall cause bringeth forth such effect actually, if it be not hindred by a superior ouer-ruling cause. And so I yeeld, that it is the nature of sin to deprive all of grace and glory, and would haue this effect vpon all mankind, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his bottomelesse mercy to accept of some, and to elect them in Christ. Rom. 3. 23

Vsf. 1. Beware of searching too far into this deepe without the light of the

X 4 Word:

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Rom. 3. 23

Vise 1. Beware of searching too far into this deepe without the light of the
X. 4 Word:

Word the plaine way is the
fafelt, and in as much as the
Scripture hath more sparingly
spoken of reprobation than
Election: Do thou labour
more to make thy election
sure vpon good grounds,
than to conceiue every quid-
dity of men concerning re-
probation.

Use 2. If thou findest vpon
good grounds, that thou art
elected; for ever acknowl-
edge the rieh mercy of God
vnto thee: who were deepe
enough in Adams transgres-
sion to be damned; if God
had not of his free loue dis-
cerned thee: therefore let it
binde thee to all humility
(seeing thou hast receiued al)
and all thankefullnesse to him
that hath shewed thee such
mercy.

Use 3. Beware of that dam-
nable speach of prophane
men, who say: If I be pre-
dicted,

destinated, and Gods decree must take effect; then I may doe what I wilbe for If I be appoynted to saluation, I shall be saued: and if to damnation, I shall be damned; whatsoever I doe. Which is all one, as if one should say, God hath decreed that I shall live or dye: If he hath appoynted life, I shall live, though I eate not at all, or though I eate poyson, if hee hath appoynted death, it is not eating, or not eating, will save mee: therefore I will eyther not eate at alb; or I will eate poyson: then which collecti-
on there can be nothing more fottishib ~~Q. Q. Q. 999~~

If a man be reprobated, he shall certainly be damned, doe what he can: Tis most true. But yet remember, such an one can (nay will) do nothing, but that which

Y 5 shall

shall more and more bring his damnation vpon him: For the horrible disease of sinne , not being heald by Christ (as it is onely in the Elect) must needs bring forth fruit vnto death. Indeede if a Reprobate had power to doe good and to repent , and yet for all that , and doing so, hee should be damned by the necessity of Gods will , there might be some colour : but to be reprobate , isto be left in originall sinne , which is the fountaine of all transgressions , and the persons so left , are iustly so left , because they are left guilty in *Adam*, and can do no good, vnlesse **G O D** did give them new grace , which he is not bound to doe , and they haue deserued not to receiue. Likewise, if a man be elected , hee must needs bee saued, not that **G O D** hath

hath elected, to saue any
absolutely without grace ;
but whomsoeuer hee hath
elected to saue, hee hath
elected also to beleue and
repent, that they may bee
capable thereof. For G O D
did as well decree the means
whereby we should be sauued,
as that we should be sauued ;
which meanes are the merit
of Christ, effectuall calling,
Iustification, Fayth, Repen-
tance, &c. which whosoever at-
tayneth, may certainly con-
clude that he is elected, and
shall be sauued, as hee that
wanteth them to the end,
may certainly conclude, that
he shall not be sauued, and
therefore neuer was elec-
ted. VVherefore by the
workes of Sanctification,
make thy Election sure, as
Peter aduiseth thee : And
make an end of thy sal-
uation with feare and trem-
bling,

Pet. 1. 19.
Phil. 2. 12;
xc.

bling, as Paul counselleth thee.

Quest. Are then all which are in the Church of God on earth, predestinated to life eternall and effectually sanctified?

Mat. 13. 14.
25.

Answ. No: onely those are predestinated to life, and effectually sanctified, which are of the invisible Church: many are in the visible, which are hypocrites and profane trifflers.

Quest. Are there then two Churches; one which cannot bee seene, and another visible, which may be seene?

Mat. 22. 10.

Answ. No: for there is but one Church, which in divers respects is sayd to bee invisible or visiblē.

Math. 22. 18
Rom. 2. 28.
19, & 9. 7.

Explication. Whosoever part of the invisible Church, are holy: not all that are of the visible Church: which two termes of visible

and

and invisible, are in diuers respects giuen to the Church, which is but one: even as if you should say; ^othe same man to bee invisible, in regard of his soule, and visible, in regard of his Apparell and outward shape. Thus the Church on Earth is said to be invisible, in regard of the inward essentiall forme, which is sanctity, which cannot bee seene with mans eye: nor visible, either in regard of other particular compaines professing Christ, or in regard of the outward forme, which is the minis-
try of the Word and Sacra-
ments, by the which it is
visible; because these, being
the meanes whereby it is
gathered and governed, are
visible. ^{as foloweth} ^{and gromis}
If so Examine how thou
standest in the visible Church
for many are called, but few
are

Heb. 12. 14.
1 Joh. 2. 19.
2 Tim. 2. 19.
Rom. 12. 9.

are chosen: and many are in
the vissible, which are not
of the inuisible, as the lees
are in the vessell, which are
not wine, nor of the wine. It
is not enough to be in Gods
field, vnlesse wee bee good
wheat: nor enough that
we be in the body, vnlesse
wee be members; For if we
be wennes and spots, we
must be purged and scowred
off: nor enough to bee in
Gods stoor, vnlesse we be
good corne: For he will ga-
ther the corne into his barne;
but the chaffe he will burne
with vnquenchable fire;
so, be not enoughe that thou
art among the Saints, my
Iesse thou bee a Saint; For
Cham was in the Arke, *Saul*
among the Prophets, *Iudas*
among the Apostles, and yet
these are damned: So thou
maist bee baptizid, and
ioyned to the vissible com-
pany

pany of the faithfull; yet if thou want the Spirit, which quickens all the true members of CHRIST'S Body, to holines and righteousness of life; thou art but a withered branch, to bee cut off and cast into the fire: Looke therefore to thy standing.

Quest. What call you the invisible Church?

Answ. It is the university of the Elect and Regenerate, which doe at any time or in any place professe and truely haue fayth and conversion to G O D.

Quest. What is the visible Church?

Answ. It is a company embracing and enjoying the Ministry of the VVord and Sacraments, and professing the Gospel.

Q. What are the true notes of a true visible Church?

Answ.

Mat. 28. 19
Acts 2. 42,
46.
Eph. 5. 25.
26.

Answ. The true, proper, and essentiaall notes of a true Church, are two, namely, The pure and incorrupt Ministry and profession of the Word: and the lawfull Administration of the Sacraments: to the which some adde discipline.

Explic. Vnto those Scriptures in the answere, which shew that the lawfull vse of the Word and Sacraments art the two genuine notes of a true Church: because the Primitiue Churh is so in them described; you may adde concerning the Word, these: John 8. 31. and 10. 27. and 14. 23. 1. Corinth. 4. 65. Ephes. 2. 20. 1. Tim. 3. 15. And of the Sacraments, these; 1. Corin. 10. 19. and 12. 13. So that wheresoeuer there is a Company preaching and professing that I E S V S C H R I S T the Sonne of

Mary.

Mary is the Sonne of G O D,
Christ the Lord , by whom
onely and alone they seeke
to be saued:that Company is
a true visible Church, though
there be many corruptions
in the same. *Simon Magnus*

Act 8. 23.

was by Baptisme received
into the Visible Church ,
for an outward profession of
Christ in word . And the
Corinthians were a true
Church, even then when they
abounded with grosse cor-
ruptions:as Paul denieth not
in his Epistles written unto
them. *Paulus ad Corin*

These notes have their de-
grees : the more pure they
are , the more pure is the
Church which hath them; the
lesse pure they are , the lesse
pure is a Church to be account-
ed: and where they are not
at all, nor wholly adulterated,
there, heym ther is no Church,
or abovey corrupt one.

Now,

Now, though Discipline be allowed, and necessarily required to the well-being of a Church: yet a company holding Christ, and mayntaining the Scriptures, though they should want Discipline, are a true, though a defective Church.

It is the duety of the Church, to vse Discipline: but as a wife ceaseth not to be a true wife, for the neglect of household gouernment, so long as she keepeth the mariage oath to her husband vnbroken: so a Church ceaseth not to be a true Church for some faults or neglects, so long as she acknowledgeth her Husband CHRIST, according to the Words of our Lord Jesus Christ. Withdraw not thy selfe from the fellowship of the Churches of God; and if thou hast depraued the Church

Church of *England* and separated from it: repent of thy rash and vncharitable censures: Remember what great things G O D hath done for the Church thou despisest; and spit not in her face that hath brought thee forth to Christ. Remember that Cod hath alwayes preserued a seede of C H R I S T in our Land, euer since the first conuersion thereof from Heathenisme; which, as a little leauen, lay a long time hid in three peckes of meale, as our Sauiour speaketh; till at the last, by the hand of a King, it began to sowre the whole lumpe. And after him, remember how God raysed vp a *Iosias* to finish his Fathers beginnings. Afterward, how it was watered with the blood of as famous Martyrs, as euer the world saw. Then thinke how God miraculously

Henry 8.

Edward 6.

Queene
Elizabeth.

ously preserued, and gaue a Queene to nurse his Church, labouring , and almost fainting vnder all afflictions ; yea such a Queene as never stablished in the Throne of any Kingdome, since the day of Adams creation. And then consider, how that when we reckoned that all our happynesse had beene ended ; and expected nothing but dissipation, fire , sword, blood; and the ruine of the Church and Common-wealth : even then the Lord , beyond all expectation , sent amongst vs, a most tender Father, our most gracious Soueraigne King James (of blessed me-
mory ,) ynmatchable for mildnesse of gouernment, vigilancy , care for the good of all his subiects, deepenesse of iudgement , soundnesse of Religion , and (together
with other good wyls) with

with many other blessings, whereby we were blessed in him) for incomparable learning; having to the admiration of the world, with his owne Pen, defended and advanced the truth. And if thou standest vpon a right constitution, remember that the Replanters of the Gospell here, where Kings and Princes, and not without the preaching of the Word. Remember that the people of the Land were not converted from Heathenisme, by them, as such which had no knowledge of C H R I S T, but from Papisme, vnder which they had some knowledge of him. Remember, that if the Church were not rightly constituted by Queene Elizabeth, neyther was it by King Henry the eyght, and King Edward the sixt, and so thou wrongest

wrongest the ashes of the Martyrs , as if they were not Martyrs of C H R I S T , bat of Antichrist : And say , that there was something wanting in the first constitution ; cannot G O D forgive it ? Nay , hath hee not forgiuen it ? How darest thou say the contrary ? Remember these things , and stay thy tongue from reviling *Israel* , and thy foote from withdrawing thy selfe from the people of G O D . If thou wouldest haue discipline , wee are not without that of thy deuising . If thou wouldest haue the preaching of the VVerd , we haue it , I may boldly say , as soundly and powerfully in all the chiefest Citties and Townes , and in many other places , as any Church in Europe , whereby thou-
sands

sands are taught the true knowledge of Jesus Christ , are confirmed in the fayth , and continued in holy obedience , living and dying in most Heauenly and certaine assurance of Gods fauour and of eternall life. Despise not then that Church , which by the VVord and Sacraments , and the Discipline shee hath , bringeth forth , nurseth , and bringeth vp y^eoung men to their seating in the Land of Canaan ; thousands ; and that now once in twenty yeeres extraordinarily , but daily and ordinarily through the greate^d blessing of GOD , &c.

Ques^t. Tell mee what is the Ministry of the VVord and Sacraments you speake of ?

Answe^r. The Ministry of the Word and Sacraments, is

1 Cor. 12.

28.

Eph. 4.11.

1 Cor. 12.11

Mat. 28.19.

20.

1 Cor. 13.

9,10.

1 Cor. 14.

34.

an

an office ordayned by the Holy Trinity, the Father, the Sonne, and the holy Ghost, made in the Churche to the end of the world: whereby men of unblameable conuersation, stanble and apt to teach, being lawfully called, do administer holy things in publicke Prayer, and thanksgiving, dispensing the Word and Sacra-ments. And dead souls enligh-
tened. The Ministry of the Word and Sacrement is not an invention of man, but of God himselfe; b[ut] for the salvation of man most necessary, not in regard of God, who is able without it, to effect his purpose: but of vs, who ordinarily without it cannot be saved, in as much as God hath ordained by the foolishnesse of preaching, to save them which beleue, called foolishnes, when indeed, it is the wisedome of God, because

because ignorant and euill men so aecount of it.

This calling is eyther inward or outward: the inward is the good testimony of our hearts, that not through ambition, or covetousnesse, &c. we seeke and accept of such office, but onely through a sincere desire in the feare of God, to edifie and build vp Gods Church. And this calling must bee in all who would approue their Ministry to God. The outward is that which is according to the comely order of the Church, and it is ordinary, or extraordinary. The ordinary is that calling which by men is administered, according to such a comely order which is agreeable to the Word.

Extraordinary calling is that which is immediately from God, without the ministry of man before spo-

Z ken

The Grounds of Divinity

ken of, as the calling of John Baptist, and this is not to be expected or pretended, in an established Church: But when the state of a Church is wholly decayed, or interrupted: G O D doth extraordinarily stirre vp, and endue with answerable gifts, some to restore the same. There are foure rules to be obserued in the examining of such a Calling: The first is concerning the time and place whether it be there and then: where, and when, there is no vse or possibility of lawfull ordinary calling: Secondly, concerning the life and doctrine of such, that they bee in more then ordinary manner answereable to the Word: Thirdly, concerning their gifts; as Knowledge, Wisedome, Utterance, vndantable Courage, that these be mani-

manifestly extraordinary in them ; Fourthly, for the success, effect and continuance; that it bring an incredible and vnxpected blessing , in reformation and conuersion: notwithstanding any opposition made by the whole world, and the Diuell himselfe.

John 5.3 9.
Mat .7.20.

Where there is an extraordinary calling pretended, and not according to these Rules, it is to be accounted a deceit and wicked imposture, and such which pretend the same, to be of the number of those of whom *Paul* speakeith, *Rom.16.18.*

Vse 1. Art thou in the Ministry, and not able, nor apt to teach ? Then know that thou art no true lawfull Minister, but an Intruder and an usurper of that which belongs not vnto thee. Know that **GOD** neuer sent thee,

Z 2 and

and that he basely accou-
teth of thee, terming thee in
his Word, a dumbe Dogge.
Know and remember that
thou possessest the roome of
a lawfull Minister, yet thou
haſt a heauy account to
make at the Iudgement ſeat
of Christ. Let thy counſell
therefore be acceptable to
thee, and let there be an hea-
ling of thine error. Make
conscience, and giue ouer
that function and office for
the which thou art not fit,
and vnto the which G O D
hath not called thee. Be-
tter is a dry morsell with the
baſest lawfull Calling, and
a good conſcience, then the
fatteſt Benefices, and high-
eſt Calling in the Church
with the assured anger of
G O D and Hell fire. Let
no man pleade for thee
that thou art an honest,
harmleſſe, quiet man:

For

For as an honest Cryer without a voyce, an honest Messenger without legges, an honest Nurse without milke, so art thou ; doing more hurt by thy silence, then thou canst doe good by thy example : In very deede thou art a murderer of soules, and their blood shall be required at thy hands, if thou repenteſt not.

Vſe 2. Art thou a man enabled with gifts : Preſume not though into the Office of the Ministry, without the calling of the Church : as *Eſay* goeth *Eſay 6.6.* not till hee be ſent, and *John* stayeth his preaching vntill the appoynted time, and our Sauiour C H R I S T, till he was bapti-
zed, &c.

Vſe 3. Art thou enabled with gifts and lawfully cal-

Z 3 led ?

led? Looke well to the Ministratiōn thou hast receiued of the Lord: stirre vp the gift that is in thee, be diligent and faythfull, cast off all impediments, as too much worldlynesse, the practice of other Callings, as Physicke, Surgery, &c. for his Calling requireth a whole man, and who is sufficient for it? The reward of the faythfull is great, the punishment of the slothfull great also. Woe be to me if I preach not, saith *Pant.* Who indeed, for if he that withdraweth the corne which is for the body, shall be cursed, then how much more, they which hold backe the Manna of our soules, whereby we should bee nourished to eternall life? Preach then, but not thy selfe, or thy owne deuices, but the sincere Word of God. For as he which coun-

1 Cor 9.16.
Pro. 11.26.

counterfeyteth the Kings
coyne is guilty of treason, so
shalt thou be guilty if thou
tenderest to the people such
doctrines which haue not
the image, superscription, and
stampe of the Spirit, accord-
ing to the word. And let
thy life be an example to thy
Flocke, that they may reue-
rence thee as well, when they
see thee, as when they heare,
if thou wouldest doe good;
and haue comfort of thy la-
bour. For if thou preachest
well and liuest ill, thou buil-
dest with thy tongue, and
pullest downe with thy
hand. Call to minde that of
the Apostle: Thou that prea-
chest a man should not
steale, commit adultery, be a
drunkard, and vsurer, &c.
wilt thou steale, commit ad-
ultery, be drunken, and
practise vsury? Thou causest
the Name of God, the Gos-

Rom. 13. 21

pell of our Lord Iesus , and thy holy Calling to be blasphemed by thy euill life. And the Lord shall redeeme his glory, & the honour of his Gospell, and of his ordinance by thy destruction, if thou repenteſt not.

Vſe 4. Reuerence the Ministry of the Word as the ordinance of G O D , and receiue the Ministers in all loue and respect for their workes sake. For if thou reckonest of thy Lawyer and Phyſicion for thy goods and bodyes sake , much more ſhouldſt thou of thy Ministers , for thy ſoules sake ; vniſſe like an Epicure thou thinkeſt thou haſt no ſoule : or like a foole thou thinkeſt thy body and rayment to be more worth then thy ſoule. Receiue alſo the Doctrine they deliuere according to the Scriptures , not as the word of

of Man, but as it is indeed,
the Word of the living God.
Speake not euill of the Mi-
nistry of the VVord , ney-
ther account it as a base or
bootlesse thing : For it is
the Lords siluer-Trumpet
to awake thee ; that thou
maiest stand vp from the dead
and live : It is the holy In-
strument of thy fayth and
conuersion to God. If thou
beest planted and grafted in-
to C H R I S T , it was by Rom.10.17.
this : If thou beest to bee Pla.19.7.7
planted , yea saued, it must
be by this : For G O D hath
pleased by the foolishnes of
preaching, to saue them which
belleeue. I Cor. 4.12.

Q. What are the Sacra-
ments ?

Answ. The Sacraments are
visible and outward signes and
seales , instituted and or-
dained of G O D , whereby
hee confirmeth to the elect

Rom. 4. 11.

Gen. 17. 10,

11.

1 Cor. 11. 23

1. Cor. 12. 13

Acts 2. 38. 41

Rom. 4. 11.

Col. 2. 12.

Rom. 6. 3. 4,

5.

1 Pet. 3. 23.

the free promise of the Gospell, and also bindeth them to the performance of duty to himself.

Quest. How many Sacra-
ments hath the Church of
God now?

Answ. Onely two, Bap-
tisme and the Supper of the
Lord.

Quest. What is Baptisme ?

Answ. It is a Sacrament of
the new Testament, instituted
by Christ, in the which the
consecrated water representeth
the Bloud of Christ, sealing
to all that are sprinkled there-
with, into the name of the Fa-
ther, the Son, and the Holy
Ghost : the merits of Christ,
remission of sinnes, and eternall
life, and testifying our graft-
ing into Christ and regenerati-
on with the repremission of our
obedience.

Explic. GOD is the Au-
thour of Sacraments, & none
can

can adde any to the VVord but G O D ; Now G O D added them to the VVord, not that the VVord was not sufficient without them, but for a helpe to our weake-nesse, that wee might haue as it were , liuely pawnes before our eyes , of those things which we heare with our eares (as euен *Adam* had Sacraments in Paradise:) and these hee ordayned to be Seales of the couenant of Grace, which was not needfull on Gods part, who is alwayes better then his Word ; but it was needfull for vs ; to succour whose weakenesse(who in regard of our vnworthiness, are prone to doubting) the Lord hath added them to giue vs greater assurance ; euен as a Seale to a writing makes it more Aushenticall.

The Essentiall parts of a
Sacrament,

Sacrament, are eyther outward or inward: The outward hath the signe , with the Ceremony ordayned , and the Word : As in Baptisme, the outward signe is water, the Ceremony is the sprinkling : The Word is the Word of Institution and Promise : *Baptize them, &c. Whosoever belieueth, and is baptized, shall be saved.* And the distinct pronouncing in the mother tongue of this forme : *I baptize thee in, or into the name of the Father, and the Son, and the Holy Ghost.* The meaning whereof is thus much : That , (the name of the Father , Sonne , and Holy Ghost , being called vpon) the person baptized, is through forgiuenesse of sinnes , received into the fauour of G O D , who is Father , Sonne , and Holy Ghost , and adopted , received,

MAT. 28.19,
Marke 16.
16.

ceived, sealed, initiated, and consecrated, into the proper Goods, Right, Family, Covenant, Grace, Worship, Religion, Fayth, and fellowship of the Father, Son, and Holy Ghost, God, one in essence, three in Person, to liue wholly according to his Will.

The inward matter is the thing signified: which is both the Bloud and Spirit of C H R I S T, and our Incision, Grafting and Incorporating into him by the Holy Ghost, with all benefits following: As imputation of Christ's Righteousnesse, Remission of Synes, Adoption, Receiving into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthinesse of the body, so the Blood of Christ washeth away our Spirituall filthinesse through the

the Spirit, which Spirit makes vs fruitfull in good workes, and abateth our desires of Earthly things : euен as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and mysticall Vnion , of the Signe, and Things signified, by the bond of Fayth ; that for our assurance the worke of the Spirit is often attributed to the Signe (as Baptisme regenerateth and saueth) because such is the relation and vniōn of the Signe , and the grace signified thereby , in regard of the truth of **G O D**, on the one side offering, and fayth on the other side receiuing ; that whosoeuer beleeveth , may as verily-bee assured of receiuing the thing signified in his soule , as hee is made partaker of the signe

signe in his body.

Vse. I. In as much as the Sacraments are significations, and Seales of such excellent things ; they are with all seuerence to be handled and esteemed , euен as meanes which exhibite to vs and confirme the best blessings of G O D : In regard therefore of their vse by institution , they are things vnuaillable : though in regard of that which is subiect to the Eye, they bee of little price.

Esteeme them , not according to their outward value , but according to the blessing annexed in their lawfull vse , and seeke more vnto the gift , then the meanes or manner of giuing ; For G O D measureth our contempt or irreuerence in the Sacraments, not according to the worth of the elements,

elements, but according to the benefit offered in and by them; As the thing wherein *Adam* transgressed was an Apple, but the manner of sinning even in that Apple, was most hay-nous.

As therefore men esteem of their Evidences, not according to the value of the Paper and Waxe, but according to their vse: so are we to consider of the Sacra-ments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters: yet no Bread or Wine in the world, none, the most precious Water that is, or can be distilled, though a drop were worth a Kingdome, may bee compared unto theie, but in like vse. *Adamas* and *Pharphar*, Rivers of

Damas-

Damascus, fairer then Jordan,
yet cannot cleanse the leprosie : So there are many waters which comfort the heart : but none but this clenseth the soule and saueth it. VVherefore all Ministers, Parents, and people, are reuerently to carry them selues in , or at the administration of the holy Sacrament of Baptisme : and if they slightly reackon thereof (as in too many places is vsed) they are to be reprooved, as hainously guilty before G O D.

*Vse 2. Thankefullly receiveine
the Holy things of G O D,
for the confirmation of the
Fayth : for though not in
themselues , yet by Institu-
tion they haue singular ver-
tue hereunto : I am per-
swaded we often want com-
fort , because wee doe not
wisely vse the Sacraments*

to

to their ends for the which they were appoynted: wherefore , doubtest thou , or wantest thou comfort? Remember thy Baptisme, as *David*, when he went to fight against *Goliah*, incou-raged himselfe by his Circumcision : and goe with confidence to the Lords Table, the Lord will be present with his owne Ordinance; he is able to make them effectuall, and cannot faile by them to conuey comfort and assurance to thee ; if thou canst doe him this honour , as to beleue that he is able, and true to fulfill at his Word : For G O D, is saythfull , and all his promises are sure : and as *Bernard* sayd: *Neyther doth his Word differ from his Meaning*, because he is all Truth , nor his Deede from his VVord, because hee is all

all Power, and Strength, &c.

Vse 3. Art thou baptizēd? Then know, that thou art bound ouer to all manner of obedience to God, and to the continuall practice of Repentance, which if thou doest not, thy baptisme is voyde. G O D promiseth in Baptisme to be our G O D; but not so to be, though we liue as we list; but we for our parts promise also, to renounce the Diuell, the World, and the Flesh, and to serue him. Keepe thou thy part, and be sure the Lord will not faile to keepe all his couenants on his part. But wholy breakē thou thy promise, and thou shalt never taste of the good blessings of God promised to thee.

Rom.22.5.

There is nothing more profitable then Baptisme, yet it profited not *Simon Magnus*,
be-

because he wanted the inuisible washing of the Spirit: therefore, if thou wouldest make best profit of thy Baptisme, walke then in holy obedience and vnfaynedly repent of thy sinnes; yea, thou art bound vnto it: even as the fouldier by his prest money, to serue in the warres: so thou by his holy marke and character, which thou hast receiued of God, are bound to his seruice.

Thou hast solemnly before God, his holy Angels and Saints, protested as much, so as thou must needs be guilty of treacherous falsehood, if thou performest it not. Men thinke their words binde them to men: and *Herod* seemes to make conscience of an vnlawfull oath: make thou conscience much more of thy oath to God,

God, the breaking whereof
bringeth vpon thy soule an
eternall guilt. Shalt thou by
thy sinnes blot out the stamp
of God which thou hast re-
ceyued? Shalt thou vow ser-
uice to God, and be the Di-
uels slaye? Hast thou Gods
marke in the forehead, and
the Devils in thy heart and
life? Dost thou receiue the
badge of a Christian, and li-
uest like an Infidell? Thy
Baptisme shall not saue thee,
but condemne thee rather:
for thy sinnes are the greater,
euен as *Balhazars* drunken-
feastings were the more abo-
minable, for the abuse of the
holy Vessels: Euен as the
holy Water of tryall wasto
the suspected wife, if she were
faulty, mortall and deadly:
but if not, it was a blessing:
Euен so the holy water of
Baptisme, to such as keepe
their promise in sincerity,
brin-

Mat. 28.26.
27,28.
Luke 22.12,
20.
1 Cor. 10.16
& 11.24.25,

bringeth a blessing , when to such as liue prophanely , and feare not G O D , it is euuen a water of bitterness vnto death.

Q. What is the Sacrament of the Lords Supper.

Answ. The Supper of the Lord , is a Sacrament of the New Testament , instituted by Christ , wherein by the taking and eating of the Bread blessed , and broken , and by drinking the Wine being blessed , is signified and sealed to vs the Communion of the body of Christ crucified , and his bloud shed for vs vpon the Crosse for remission of sinnes : and that being incorporated into Christ by his Spirit , wee might bee more and more strengthened in assurance of eternall life.

Expli. The Supper of the Lord is that other honorable seale of G o d s couenant

in

in Christ , by whom it was instituted : wherein are, as in all Sacraments , two things: First, the visible Element, or outward signe : Secondly , the Word. For as *Augustine* sayth : The Word being added to the Element , makes a Sacrament. The Element or Signe is Bread blessed, broken, distributed, and eaten : and the Wine blessed, distributed , and drunke of the Church, or company present. Both these are the outward signes : which though they bee two materially(as they say) yet in regard of the end and forme, they are but one. Our Sauour Christ intendeth the nouriture of the Soule, by a similitude of the bodyes nourishment , which consisteth in bread and drinke.

The VVord is the Promise added to the Signe in these

these words : *This is my Body which is ginen for you; This is my Blood, which, &c.* together with the Commandement in these words, *Doe this, &c.* The Element doth represent the invisible grace, of the which the Word speaketh, and the Word declareth what the invisible grace is, which is represented, and sealed by the Element. The outward signe then in this Sacrament, is the Bread and Wine, as I haue spoken. The inward Grace is the Body and Blood of C H R I S T, giuen and shed for our sinnes; and the spirituall eating and drinking of them, whereby is signified our Vnion with C H R I S T by fayth, by the which we draw from his righteousness joy and eternall life, according to an excellent Analogy in this Sacrament.

Now,

Now, these two, the signe, and the thing signified, are united by the Word, in the lawfull vse of this Sacrament: which vnion is onely sacramentall, and relative, whereby the signe is not changed into the thing signified; nor the thing signified contayned, in, vnder, or in the place of the signe; but by the signe, the thing signified is represented, offered, and sealed in the lawfull vse to beleeuers. For grace is not so tyed to the Sacrament, that whosoever partakes of the signe, should also of the thing signified: or as none could partake of the thing signified, without the signe: For the vnbeleeuers may haue the Lords Bread in their mouches, which never haue **C H R I S T** in their heart; as Beleeuers may

A a taste

taste of the sweetnesse of the Lord in their soules, which (where it cannot be had) pertake not of the Bread and VVine, which are the outward signes.

Quest. What is required that we may so pertake of this Sacrament at the Lords Table, that we may be pertakers of the inward grace of the Sacrament?

Answ. Whosoever would come worthily to this Sacrament, and to his benefit, must first examine himselfe, and so eate and drinke.

Expli. To bee worthy, and to come worthily to the Lords Table, are two diuers things ; none are worthy of so great mercy ; yet we come worthily, when we try our selues.

Which

Which tryall is of our fayth , and repentance. Concerning fayth , first whether we haue a competent knowledge of the doctrine of the Sacrament , and why it was instituted ; secondly , whether we beeleeue the pardon of our sinnes by Iesus Christ. Concerning repentance , whether we haue hitherto , or doe now vnfaynedly repented of our sinnes , purposing to leade a new life ; He which comes to the Lords Table without faith and repentance , comes unworthily ; and he which finds them in himselfe , euen in their beginnings true , though small and weake , comes worthily ; for such CHRIST invites .

Quest. How often would you advise a Chri-

A a 2 stian

stian to receive the holy Communion?

Ans. So often as there is occasion offered, and liberty granted lawfully to receive the same.

Math. 9. 12.
& 11. 28.
1 Cor. 11. 25.

Expli. Baptisme is but once administred, as being the Sacrament of our new birth: euен as we are but once borne. But as being borne we often eate to be nourished, and to grow: so we are often to communicate and to come to the Lords Table: First, that wee may grow in fayth: Secondly, that we may haue occasion to stirre vp our dulnesse, both to consider of, and to be thankfull for the death of C H R I S T: Thirdly, that we may testifie our remembrance of C H R I S T: Fourthly, that we may keepe vnyty, and nourish cha-

expounded and applyed.

charity: Fiftly, that wee
may imitate the Apostoli-
call Church, who seldome
came together without
the Word, prayer, breaking
of bread, and almes giuing.
Neyther will this holy Sa-
crament grow into con-
tempt through the often
use to the godly, as we see
in the frequent use of the
Word, and euen of our
dayly bread.

Use 1. Prepare thy
selfe often to come to the
Lords Table, if occasion
fitly be offered: that thou
tempt not G O D by neg-
leting his ordinance ap-
pointed for the confirma-
tion of thy fayth: and that
thou mayst performe his
Commandement, who
sayth: *Doe this often in
remembrance of me.* And
that thou mayest shew
forth the Lords Death

A a 3 till

till he come. Consider then, is once or twice a yeere e-nough for thy discharge herein? Canst thou so neg-lect remembrance of his torments, who are bruised for thy sinnes, and which bare thine iniquities? who hath deliuered thee from hell, and purchased heauen for thee by his blood? Thy Sauiour passing out of this world by a most bitter pas-sion for thee, commends himselfe to thee, and com-mends thee to remember him, and to testifie this, and thy thankfulnesse for his death, to come often to his Table: How then, doest thou not shew thy selfe vngratefull, and forgetfull, which when occasion is offered, chur-lishly turnest thy backe?
&c.

Vse 2. He that eateth
and drinketh unworthily, ea-
teth and drinketh Judgment
to himselfe. Beware there-
fore how thou presumest
to come to the Lords Ta-
ble, without thy wedding
garment, without prepa-
ration. Holy things require
holy vsage : first , labour
for fayth , both to vnder-
stand what the Mystery is,
that thou mayest discerne
the Lords Body , and also
to receive the grace
that is offered therein:
which without fayth thou
receiuest not. He that be-
leeueth, hath benefit vn-
speakable by the ordi-
nances of God: but with-
out fayth all is to vs in
vayne. Euen as the eui-
dences of another mans
Land are nothing anayle-
able to mee ; but to the
Land-holder they are of

singular vse: So the Sacra-
ments are part of the eui-
dences of a beleeuers hope,
and seale to him G o d s
fauour ; but to vnbeleee-
uers they seale nothing ,
but their greater condem-
nation, if they repent not.
Euen as if an vnlearned
man open a Booke , hee
seeth the letters , but is
neuer the better, and can-
not attayne the meaning ,
but a man that is learned ,
readeth , and is instruc-
ted ; So an vnbeleeuver
seeth the Bread and Wine
and eateth the signe : but
the beleeuver onely hath
the benefit of the thing
signified, through his faith;
For the spirituall grace is
present , not to the signe,
but to the Person beleee-
uing. Euen as *Pharoh* had
a dreame , but not the in-
terpretation : and as the
noble

noble man of Samaria saw
the plenty but tasted not
of it; Euen so vnbeleeuers,
ignorants, vnhankfull for
the death of Christ, haue
the shell, but not the kyr-
nell; haue that which
goeth into the body, not
that which blesseth the
soule. First therefore get
fayth.

Secondly, repent of thy
sines, hauing an vnsai-
ned and stedfast purpose
alwayes hereafter to liue
godlily. If thou commest
with a hangring desire of
therighteousnesse of Christ,
with a broken heart for
that which is past, and
with a holy purpose for
the time to come: then
thou art welcome to thy
Sauour, and shalt without
fayle taste of his sweet-
nes; but if thou hast beene,
and yet art a Drunkard,

a Blasphemer, Vnkleane, Proud , Couetous, Contentious, &c. and hast not vnfainely repented , or at least doest not begin to repent : For this cause thou art guilty of the body and blood of Christ , being more fit to bee at the meeting of Turkes and Infidels , then of such as professe Iesus Christ . Get therefore Repentance also. And testifie this thy Repentance not onely by a shew of sorrow and sobriety the day thou commest to the Lords Table , but all the dayes of thy life after. Many haue I seene ; which on that day haue gone softly , spoken penitently , looked sorrowfully , behaued themselues grauely : which within a day or two , haue with the swine returned

to

to the wallowing in the mire: and, with the dogge to the vomit of their former euill courses. But vnderstand thou, that euen as when a man hath escaped the danger of some great distemp[er] of surfeit, it is not enough for him to keepe a good dyet a day or two: So it is not a dayes obedience, or two, nor such fits of deuotion, which vanish as a flash of lightning, that will approue our fayth, repentance, and profession: but it is perseveriance in these holy duties, when the sauour of the Sacrament remaines with vs all the dayes of our life: Therefore euen as *Daniel* was the fairer and better faoured by his dyet of pulse: so it is required, and the Lord ex-

expects, that if thou eate
and drinke at his table,
thou shouldest be the fairer
by it, and the better re-
formed in thy conuena-
tion: And if thou beeſt
notwithſtanding illfauou-
red, that is without know-
ledge, Faith, Repentance,
Obedience, Patience,
Temperance, Charity, &c.
it is a manifest argument
that thou haſt a foule and
corrupted conſcience, that
thou haſt receiued vñwor-
thily, and ſo art in dan-
ger of the wrath of
G.O.D.

Q. You ſayd that ſome
thinke Discipline to bee a
note of the Church: What
is Discipline.

Ans. It is the power in the
Church, with the conſent &
approbation of the Christian
Magistrate, where there
is one: whereby by persons fit
and

and lawfully called, Constitutions are made, both for comelinesse and order in the worship of G O D , and for the censuring of prophane liuers.

I Cor.5.3,4 &
14.42.

Explicati. Though a true Church may be without this power of Discipline ; yet be well without it , it cannot ; both that the Ministry of the holy things may with the greatest reverence and profit bee performed ; and also that the Church may be holy , and a maintayner thereof : First then , because without order things cannot well proceede , or continue , and GOD is the G O D of order , wee hold that the Church hath power to make Canons and Constitutions : but with a three-fold restraint .

First

First , that they bee one-
ly about matters Ecclesi-
asticall : euery man is to
keepe within the com-
passie of his calling . Se-
condly , that as concerning
the worship of God they
be determinations of cir-
cumstances , necessary and
profitable , as concerning
time , order , meetings ,
manner of reading Scrip-
tures , &c. In all which ,
comelines , order , edifi-
cation of the Church , and
auoyding offence , are to
be respected : and such de-
terminations in their owne
nature to remaine mutable
and to be altered , as the
Maiestrate shal see it make
for the good of the
Church . Thirdly , that if
there be a Christian Magi-
strate , they bee with his
consent and authority :
because the authority of
make

making and confirming lawes concerning both the Ciuil and Ecclesiasticall good of the Subiects , is principally in the chise ciuil Magistrate. This order beeing obserued, that Ecclesiasticall things , as dispensation of the Word and Sacraments; and execution of Discipline bee handled, not by Lay persons, but by Ecclesiasticall persons onely , by the authority of G O D, and the Prince.

For the other part which concerneth Ecclesiasticall censures , this is to bee remembred , that proper-
ly they are not executed by mulcts , fines , bodily smart , imprisonment , death and such like, which are proper to the power
of ciuill Magistrates ; but by admonition , reprove,
sus-

Mat. 20. 25, 26.
1 Pet. 5. 3.

suspension , and excommunication. The highest degree of Ecclesiastical censures, is excommunication , when notorious and hubborne offenders are cast out of the Church , the parties deserving this censure, being notoriously prophane , and there being extreme danger of offence , and of the infection of others by their society. In the execution whereof, proceeding must be, as in the body, in the cutting off a member ; which is , when no meanes will recover it, and lest it should procure decay to the whole body , then to cut it off , though it bee with grieve.

Also excommunication is not absolutely to be executed , but on the contumacy of the delinquent :

for

for the party , as a lost
sheepe, is both carefully to
be sought vp, & if he repented
to bee with all reioycing
and loue, receiuued againe
into the fellowship of the
Church ; for the end of ex-
communication must be :
First , that holy things be
not giuen to dogges. Se-
condly , that the Church
may free her selfe from an
euill fame , of suffering
them which dishonour
God. Thirdly , lest others
be infected. Fourthly , that
such as offend may bee a-
shamed , and come to re-
pentance , that their spirits
may be saued in the day of
the Lord.

And this order of
censuring offenders , and
the Excommunication ,
ought to bee perpetuall in
the Church ; because
the causes thereof are
vniuersall

Mat.7.7.

1 Cor. 5.

1. Cor. 5.6..

2. Thess. 3.14,

1 Cor. 5.5.

1 Cor. 5.11.

are vniuersall and perpetuall , which are those foure before mentioned , together with the Commandement of Christ : and *Paul* testifieth , that the incestuous person ought to bee excommunicated in the Name of C H R I S T , that is , by his authority , and according to his Commandement ; yea , and this to be in all Churches , euen which are vnder Christian Magistrates : for otherwise doth the ciuill Magistrate punish , otherwise the Church . The Church aymeth at the repentence of the offender : the ciuill Magistrate at the excution of Justice . The Church proceedeth not to excommunication , where the delinquent repenteth and obeyeth . The ciuill Magistrate notwithstanding the

the repentance of the party, executeth the Law: as *Joshua*, notwithstanding the confession of *Achan*, caused him to be destroyed.

Vse 1. All such whom it concernes to deale in Ecclesiastical censures, ought to beware of filthy lucre, and faythfully discharge that which is committed vnto them, to censure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them which offend, and the furthering of their owne accounts at the last day.

Vse 2. Art thou prophane, a drunkard, a blasphemer, an vsurer, a breaker of the Sabbath, &c. and deseruest thou to be stricken with the thunderbolt
of

of excommunication, and yet scapest by thy purse, or otherwayes? yet know thou, whatsoeuer thou art that although eyther through the corruption of them which execute the same Discipline, thou continuest in the fellowship of the Church, yet in the account of the Lord, thou art excluded from all spirituall priuiledges of the Church, till thou repent, not being worthy to sit among the dogges of the flocke (as one may say) and the lesse thou answerest for here, through the silence of the lawes, the more thou hast to answere before I E S V S C H R I S T at the day of Iudgement.

Q. You seeme to say, that where there is a Christian ciuill Magistrate, there the Church

Church ought to expect his consent , and by his authority make Constitutions, and Canons : Doe you then thinke that the Cleargy, or Church-men , are subject to the ciuill Magistrate ?

Ans. Yes verily doe I : and so God plainly teacheth in his Word ; Let every soule be subject , &c . whether Apostle , Prophet , or Bishop .

Quest. What is the ciuill Magistracy , or Government ?

Answ. It is an ordinance of GOD for the good of men , whereby they are gouerned by good lawes , both diuine and humane , that publike peace may be preserued , the good maintayned , the euill punished , the worship and

and glory of G O D set forth.

Question. What is the office of the ciuill Magistrates ?

Answ. The office of the supreme Magistrate is to keepe and maintayne both the Tables of the morall Law , and to minister right , iudgement and iustice to his subiects.

Quest. What is the power of the superior Magistrate ?

Answ. In things Divine , it is limited by the VVord : but in humane things and ciuill , it is wonderfull large : as namely , to command all his subiects in matters concerning the publike good of all , or the priuate good of some : To compell all orders Ecclesiastical or Ciuill , to doe their

their duties, and to punish the stubborne : To command the bodyes and goods of his subiects in matters Lawfull : To exact Tribute , Custome, Subsidyes.Taxes,Tenthes, &c. forthe maintaying of his honour and magnificence, & for the bearing of the publike charge. To make and confirme Lawes for the ciuill policy of his Iurisdiction , and to define all matters and causes by the same. And in a word, the Ciuitate supreme Magistrate is in all causes, and ouer all persons , as well Ecclesiasticall as Ciuitall , supreme Gouvernour, next vnder Christ :
as also in the example of the good Kings of Indah appeareth .

Qu. What is the duty of subiects ?

Iob.34.13.
Eccle.8.3;4.
Dan.5.19.
I Sam.15.14
I Pet.2. 18.
Rom.13.1.
Tit.3.1.

Answ.

Answ. The duty of subjects may bee referred to these heads. First, Reuerence. Secondly, Obedience. Thirdly, Piosity, Fourthly, Faythfulness. Fifthly, Thankfulness.

Explica. One of the greatest blessings which G O D hath giuen to men, is order and gouernment, without which, through confusion, all things would soone come to ruine: For as a shippe without a Pilot; so is a company, or society of men, without a King, or other lawfull Magistrate; Therefore it was well sayd of *Tacitus*; That it is better to haue an euill Prince than none. And of S. *Chrysostome*; It is better to haue a Tyrant, then no Gouernour: And the Scripture maketh mention

tion, that the state of the people of Israel was neuer worse (while they were a free people) then when they were without continuall Gouernours:

Yea Nature, even in reasonless and abruit creatures, acknowledgeth order and gouernment, as in the Bees, &c. This great benefit came from the Lord, as all other good things,

The prime care of the Soveraigne Magistrate must be to mainayne the first Table of the Law; Kissing the Sonne, and doing homage unto Christ: and therefore to mainayne the true worship of GOD, and to forbid, and utterly to extirpe the contraries. And yet this so goeth understood, that through the necessity of dangerous

cities, he may suffer such
as are superstitious; and
doe care, that some Com-
mon-wealth and Religion
may be had, rather than
none at all. It belongs
to the Prince, to see that
the true doctrine bee
taught, but to administer
the same, and teach
it in publique, it belongs
to Ministers and Eccle-
siastical persons: It belongs
to his authority to ap-
point ordinary judge-
ments Ecclesiastical, to
maintayne Schooles, Uni-
versities, &c. whereby fit
Bishops and Ministers may
be set over the flocke of
Christ, and to make laws,
whereby such Pastors and
Teachers may be disengaged,
corrected, suspended, de-
prived, as matters shall
require. It is his Author-
ity which may call and
commission them.

moderate Prouinciall, Na-
tionall, Generall Synods,
appoynt Fasts, &c, yea,
he ought to punish Heretickes,
Idolaters, Blasphemers, &c. as well as
Murderers, Theeues, &c.
and doe all things which
may further the spirituall
good of his subiects, and
to take away the contra-
ry: *For he beareth not the*
Sword in vaine. So Mo-
ses appoynted the wor-
ship of G O D, and pre-
scribed it to Aaron. Da-
uid disposed the Mini-
stery of the Tabernacle,
called Cohuocation, or
Synod for the bringing of
the Arke. Salomon dedi-
cated the Temple, de-
pos'd Abiathar. Ieho-
raphas commanded the
Priests and Elders to vi-
site the Churches, and
to restore the worship of
B b a God.

God. As also did other good Kings of *Judah*, as appeareth in these Stories, which they did not onely of Piety, but euen of office: So also haue Christian Emperours called Councells, moderated controuersies of Religion, aduanced good Bishops, repressed bad, and made lawes concerning Bishops, Ministers, and holy things, for the well-fare of the Church, and the glory of G O D. For the Magistrate is the Father of the Common-wealth; yea *Esay* sayth, That Kings and Queenes are nursing Fathers and Mothers of the Church. *Constantine* the Great sayd: That the Bishops were Over-seers in the Church, and he a Bishop or Overfeer out of the Church.

Esay 39.23.

For

For the Dutie, or Office
of the chiefe Magistrate;
in the maintayning the se-
cond Table, I need not
say any thing, for none is
so ignorant, as not to know,
that the procuring of the
ciuill good of men be-
longs to the supreme Go-
uernour.

For the power of Magi-
strates, see the Scriptures,
in the Answer vnto the
Question, and for this
they are called Gods, the
Sonnes of the most High,
not by Nature, but by Of-
fice and Dignity; being the
Image of God, and his
deputies royall on earth:
the Ministers also of God,
&c. whose power it is,
better and fitter for sub-
iects to feare and obey,
then to dispute or deter-
mine.

Eccles. 8.3,4.

Concerning the due-
B b 3 ties

ties of Subjects: the first is, Reverence, which is a godly subjection in heart, word, and deed: thinking and judging honourably of the Magistrate, euen of the lowest: Looking not to his person, whether good or bad, but the person he representeth, which is GOD. Speaking reverently, shewing all lowly gestures. Yea, this requires, that Subjects interpret the sayings and doings of the Magistrate to the best, and to conceal, and cover their faults, giving feare to whom feare, and honour to whom honour belongeth.

The second Duty is Obedience, to bee performed by all persons, and all things possible (the con-

Exod. 22. 28.

Act. 23. 5.

1 Reg. 1. 23, 34

Eccles. 8. 2.

contrary whereof G O D
commandeth not; though
hard and vnequall; nor ex-
amining what it is which
is commanded, I but be-
ing content with this,
that auain is commanded.
And this obediencie must
be to all Gouernours, to
the King as superiour, and
to the rest appoynted by
him; and to these, whether
they be Christian or Heathen,
good or bad, merci-
fyfull or cruell; for there
is no power but of
G O D. b b 4

Math. 22. 21.

Rom. 13. 1.

their quiet government :
that their Counsell might
be wise and faithfull , their
armies Victorious , their
People Loyall , &c.

The fourth is *Faithful-
ness* , which requireth
that Subjects be quiet and
peaceable , and true heat-
ted in all Loyall Allegage-
ance : that they be not
Traiterous or Seditious ,
raising , or consenting to
Tumults , Insurrections ,
Mutinies , &c. but that
they reveale such things
speedily , and that what
they can by all good ,
possible , and lawfull
meanes , they doe defend
and keepe safe , the health ,
life , person , cause , crowne ,
dignity , and family of
the Supreme Magistrate ,
against all opposites what-
soever ; yea , with the
losse of their owne best
blood :

blood : for if wee must lay downe our liues for our Brethren, much more must we for our Fathers.

The fift is *Thankfulness*, which is a ready and cheerefull loue , which is to bee shewed in a willing paying of tribute , and bearing such charges as are imposed by the King or superiour magistrates inasmuch as the treasure of the King is the fnew of the Common-wealthe , and because hee watcheth and careth for all, and defends all : so *Joseph* and *Mary* trauell willingly to bee taxed ; yea , our Saviour C H R I S T and *Peter* pay tribute ; none are exempt , for if Christ and *Peter* ; then why not their successors ?

Rom.13; 6,7.

Mat.17.27.

560. *The Grounds of Divinity*

And all these things, subjects are to do cheerfully and willingly, even to wicked Princes ; not onely for feare , but for conscience toward God , who b accountants himselfe neglected , resisted , and opposed , when his deputies are resisted , opposed , or neglected .

Vse. 1. First , it is the duty of Ministers , well to instruct , and to put their hearers in remembrance of these things , that they may know their duty to their Gouernors , and performe allegiance accordingly , wherein is a great part of the welfare of the Commonwealth .

Vse. 2. Hence it appeareth that the Pope with his limbs are the great Rebels of the World ,

Pet. i. 18.
Rom. i3.5.
Rom. i3.

Tit. 3.1.

for

for not onely pulling
their necks , as Eccle-
siasticall persons , from
the yoake of the Em-
perours and their soue-
faignes , but specially for
seeking to ouerrule , de-
pose , and destroy the
Kings , and kingdomes of
the Earth . *nt beheld sicut
flam Vse. d. 2. Learne thy
duty . Thy calling is to
bee subiect . Pray for the
prosperity of the King ,
his Children , and Do-
minions . Speake not euill ;
but reverence in word
and deede the chiefe and
all Vnder-magistrates ;
yea , thinke not an euill
thought : Beware of Se-
dition , by the example
of Corah , Absalon , Sheba ,
&c. Obey for conscience .
Quarrell not , neyther
murmure at their Com-
mandement , thoughyn-
equal l*

Judge 8.
Ecl. 10.
20, &c.

equall and hard, if not impious to bee done : Pay all Subsidies, taxes, customes, &c. and patiently, yea though it goe hard with thee, and thine, and thou bee fayne to borrow it. Do it of conscience, and thou shall bee the more blessed in thy substance. Remember, Christ had it not when it was due, and hee willingly paid : and surely, if wee must willingly pay to a heathen, much more to a Christian, religious, mercifull and renowned King. Draw not thy necke out of the yoke, and being able, goe not about to be eased of that which is thy duty in conscience to pay. It is no part of a good subiect, or of one that loueth his Prince or Commonwealth, so seeke

to bee free , or to be eased
abone his Equals in a com-
mon burthen , bthe benefit
whereof comes to him-
selfe . It isna thing too
much practised in these
dayes , to the great hin-
derance and damage of
the v Kinges excellent ma-
iesty , the countrey and
many particular men .

VSe 4. Praise God for e-
stablishing so worthy , reli-
gious , peaceable , learned ,
and famous a King ouer vs ;
through whom we enjoy
peace , liberty ; plentie hope
of succession , and the
sweete comfort of our
soules , the holy Gospell .
And let all true hearted
subiects pray for the
safety and preseruation
of the person , life ,
Crown , and dignity
of our most gracious
King , Charles , by the
grace

grace of GOD, King
of great Britaine, France,
and Ireland, Defender of
the Faith, &c and in all
Causes, and over all
Persons, as well Eccle-
siasticall as Civil, within
these his Dominions, next
and immediately vnder
Iesu Christe supreme Go-
uernour; who is the very
breath of our nostrils:
that GOD would blesse
our most vertuous Queene
Mary, his wifer; our
hopefull Prince Charles;
and also the Lady *Mary*
her Highnesse, now late-
ly aborned. That GOD
would direct with wise-
dom and piety, al the
Honourable of his Ma-
iesties Priuy Counsell,
blesse all the reverend Fa-
thers of the Chyrch; that
he would sende all the
Nobles and Gentry of

the Kings Dominions, with
fortitude, courage, and
loyalty, and all the graue
and Honourable Judges,
right worshipfull Justices,
and other inferior Ma-
gistrates, with the know-
ledge and conscience of
Equity, Justice, and
Right; all the Ministers
of the Word, with abili-
ty of gifts, and conscio-
nable care, and diligence
in the Lords haruest, and
all the Commons with
peaceable, Loyall, and
religious minds and af-
fections: that G O D
would hold backe the
Iudgements wee haue de-
serued; and continue and
increase vpon vs and our
posterity his vndeserued
mercies, bodily and spiri-
tuall, to his owne glory,
and the temporall and
eternall comfort of vs
all,

all, through our Prince-
ly Saviour Iesus Christ,
Amen. So be it.

1 Tim. 1.7.

Now, unto the King
everlasting, immor-
tal, invisible, unto
GOD onely wise, be
honour and glory
for euer and
ever, Amen.

FINIS.

